



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

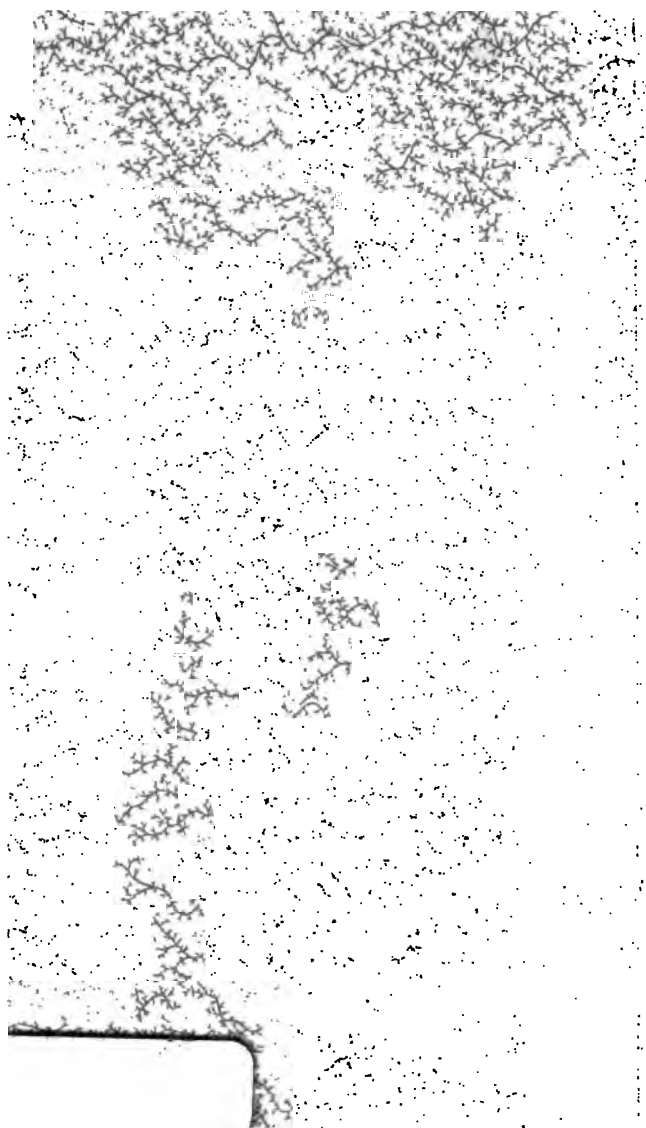
About Google Book Search

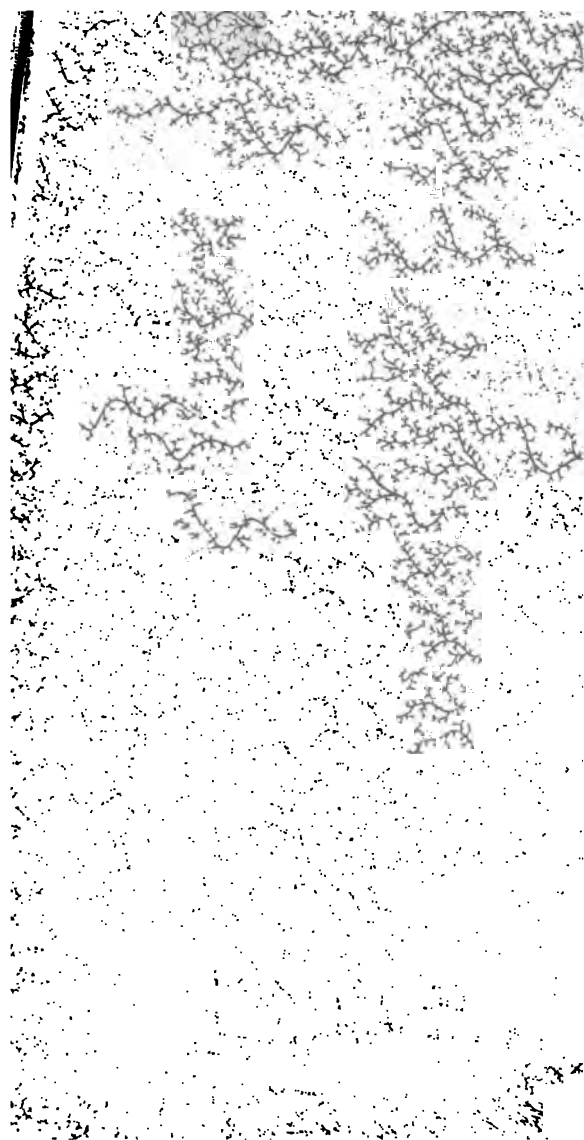
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06827920 1





1875

1875



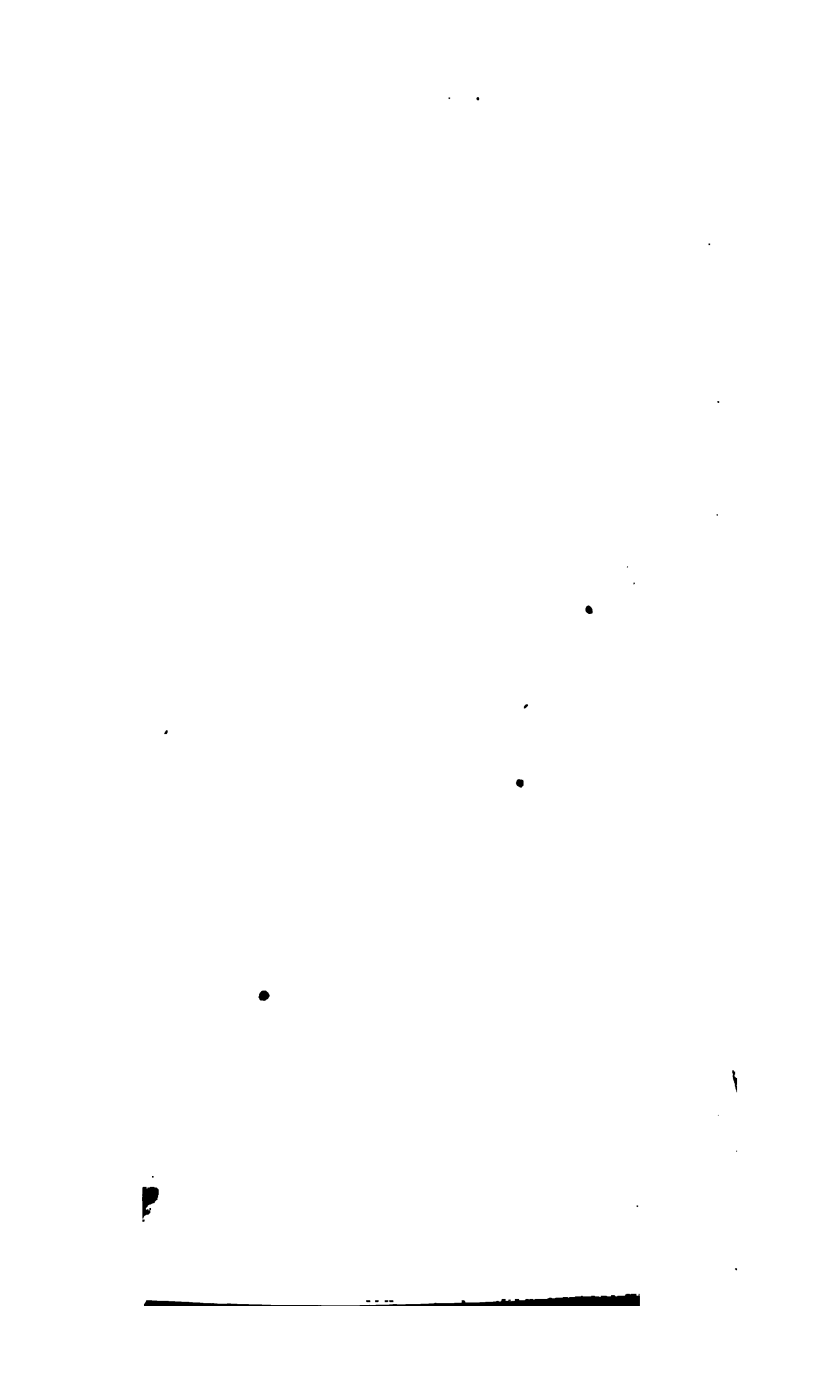


For Co-operation -
Charlottesville -

THE CHRISTIAN SABBATH.

The Rev J. S. Frey -
with the respects
of the Author -
J. C.

Aug 14th
1839 -

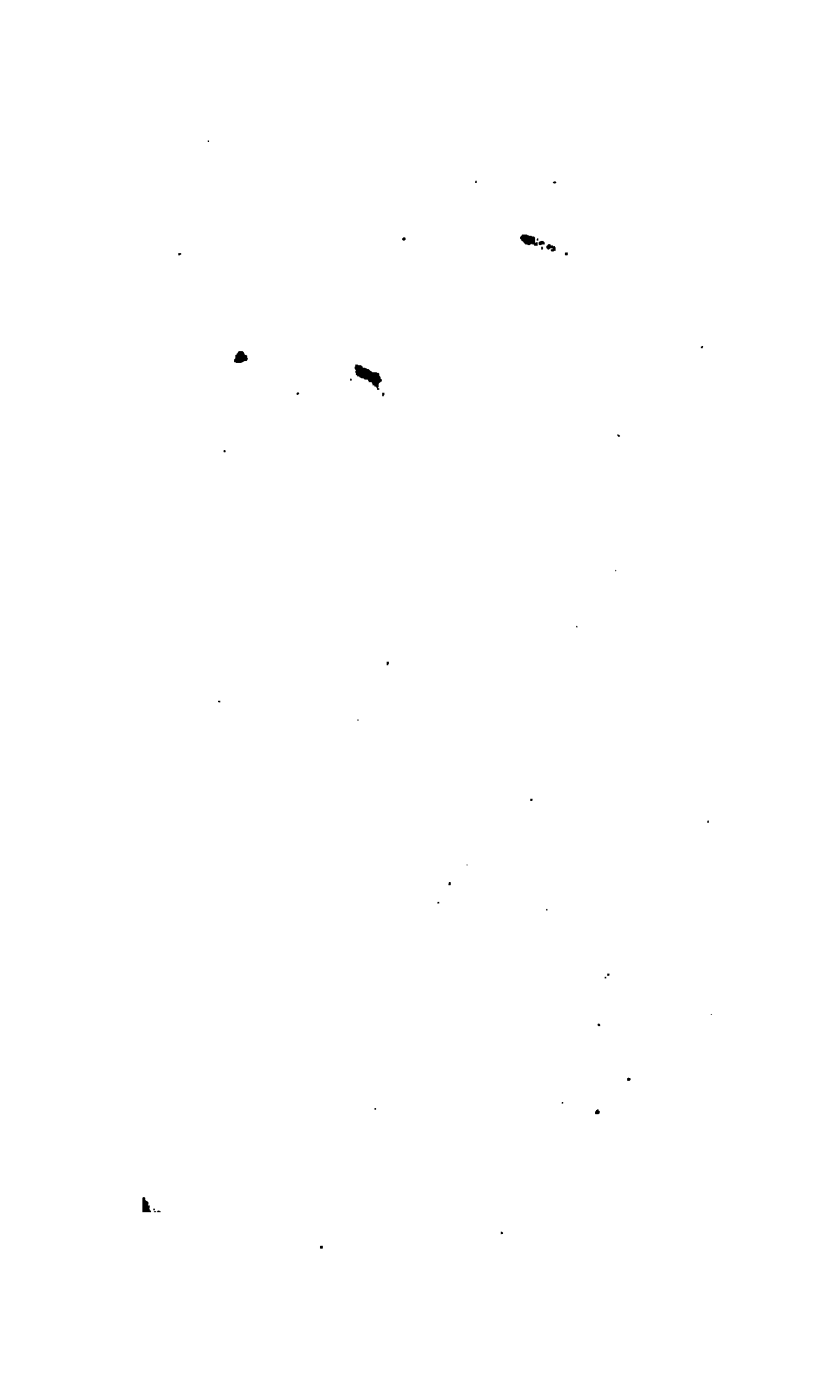


For Co. Thos. A. T.
Charlottesville Va

THE CHRISTIAN SABBATH.

The Rev. J. S. Frey -
with the respect
of the author - J. C.

Aug 14th
1839 -



THE CHRISTIAN SABBATH:

A SERMON

BY THE

REV. JOHN LIGHTFOOT, D.D.

Principal of Catherine's Hall, Cambridge.

WITH

POSTLIMINOUS OBSERVATIONS

BY THE

REV. JOHN CROSTHWAITE, B.D.

A Prebendary of St. Patrick's Cathedral.

“The Christians indeed, as well as the Jews, are to observe the *moral equity* of the fourth commandment, and after six days spent in their own works, are to sanctify the seventh; but in the designation of the particular day, they may and ought to differ.

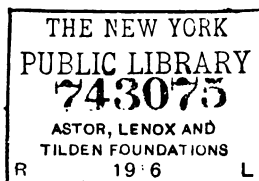
Wheatley on the Common Prayer.

DUBLIN

EDWARD MADDEN, 7, GRAFTON-STREET,
AND 25, AUNGIER-STREET.

1838.

F.I.G.



Dublin: Printed by JOHN S. FOLDS, 5, Bachelor's-Walk.

A SERMON,

PREACHED UPON

EXODUS, xx. 11.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the sabbath-day, and hallowed it.”

THE greatest obscurity we have to speak about, is in the last clause, “He hallowed it:” and yet, at first sight, that seems least obscure of all. The two former clauses may rather, one would think, set us at a stand; and yet, the great dispute is about the last—viz. in regard of that sabbath we now celebrate. When we look upon the world, it may set us at a wonder, that this vast bulk of all things should be made in six days. Heaven, and earth, and seas, in six days? How many houses in the world have cost the work of six years? Solomon was building the temple seven years, and his own house

twenty years: and this great universe, and all things in it, to be built in six days?

And yet if we look at the power of him that made it, we have as much cause to wonder, that he should be six days about it. He that made all things by his word, could have done it in one moment as well as six days, and with one word as well as six. And he that made all things of nothing, could also have made all things in no length of time, but in an instant, in a "moment" of time, in the "twinkling of an eye," as he will change all things, 1 *Cor.* xv. 52.

And so, concerning his resting; if he were weary with working, that he needed resting, why did he work till he was weary? And if he were not weary, why had he need to rest?

Such frivolous, impious, and atheistical disputes, may flesh, and blood, and carnal reason move against the actings of God, that hath not learned to resolve all his wonderful actings into these two great *principles*—his power and will. That he

created all things of nothing with the word of his mouth, is no scruple, if we resolve it into his power: and that he took six days to do it, who could have done it in a moment, is as little, if we resolve it into his will. That he was not weary with doing so great a work, it is no scruple, if we resolve it into his power: and that he rested, though he were not weary, is as little, if we resolve it into his will.

And, therefore, how can we better begin our discourse upon the matter we are upon—viz. his creating all things by his word, and yet taking six days to do it: and his not being weary with so great a work, and yet resting, though he were not weary—than by adoration of his power and will? And, therefore, as David, for all his haste of fleeing from Absalom, yet, when he came to the top of Mount Olivet, he worshipped God—*2 Sam. xv. 32*; so let us make so much a stop in the current of our discourse, as to give the Lord his due of his power and pleasure, before we go farther. And that let

us do in the words—and, oh! that we might ever do it in devotion—of the four-and-twenty elders—*Rev. iv. 11.*—“Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are and were created.”

All Israel hears more divinity and philosophy in these few words—“in six days, the Lord made heaven and earth, and rested the seventh day,” &c. than all the great wisdom and philosophy of the heathen was able to spell out in a thousand years. Some of them were so wide from knowing that the world was made by God, that they thought it was never made at all, but was eternal, and never had beginning. Others, that it was a god itself, and made itself. Others, that it grew together at hap-hazard of atoms, or motes flying up and down, which, at last, met and conjoined this fabric of the world, which we behold. So blind is sinful man to the knowledge of his Creator, if he have no better eyes and light to look after

him by, than his own. Israel hath a divine light here held out before them, whereby they see and learn in these few words—"That the world was not eternal, but had a beginning; and that it was made; and that it made not itself, but was made by God; that it was not jumbled together by hap-hazard of I know not 'what,' and I know not 'how,' but that 'God made it in six days.'"

That which God speaks so short here, Moses afterward, when he set pen to paper to write his books, enlarges upon; and tells you, in the beginning of Genesis, in what manner God proceeded in this great work, and what he created every day. With that, you see, the Bible begins the story of the creation; the proper foundation, that every scholar should lay of his learning there—namely, to know his Creator: and to know "of whom, and through whom, are all things, to whom be glory for ever, Amen," as the apostle devoutly.—*Rom. xi. 36.*

Let us consider the two things se-

verally, that God made heaven and earth ; and secondly, that he made them in six days.

I. When I look up to heaven, the work of thy fingers, the moon and stars, which thou hast ordained, "I say," saith David, "what is man, that thou art mindful of him ; or the son of man, that thou visitest him?" We may also say, upon such a prospect, "Oh ! what is God, what a divine and infinite power, and wisdom, and glory that made so great, so beautiful, so stately a fabric!"—"Our God made the heavens," is the Israelites' plea against the gods of the heathen, pitiful pieces of wood and stone, that could neither see, nor hear, nor smell, nor stir ; but "our God made the heavens."—There is a passage very remarkable—*Jer.* x. 11.—"Thus shall ye say to them, the gods, that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." That verse is in the Chaldee tongue ; whereas every clause of his book besides

is Hebrew, and not a syllable of Chaldee in it. And what is the reason? The people were, ere long, to be captived into Chaldea; and when they came there, the Chaldees would be ready to be persuading them to worship their gods. Poor Israel, new come thither, could not speak their language, nor dispute the case with them in their own tongue. Therefore the Lord, by the prophet, puts so much Chaldee into their mouths, as to make a profession of their own God, and to deride and curse the others. “Your gods made not heaven and earth; and therefore, shall perish from the earth, and be confounded; but ‘our God made the heavens.’ ”

Oh! what an excellent study is it, to study God as the great maker of earth and heaven, to look seriously upon this great fabric, the variety, order, beauty, of the creatures; and deeply to think, what kind of a thing is God, that made all these things with the word of his mouth. How great, dreadful, terrible, is

the Creator, with whom we have to do !
Study upon the first verse of Genesis,—
“ God created the heavens and the earth.”

And can you find it otherwise there, than that he did that in a moment ; that in an instant, in the twinkling of an eye, he made these two parts of the world, centre and circumference ; spread out this great canopy over us like a curtain, and hung this vast ball, upon which we tread, upon nothing ; both at once, and both in a moment ? Oh ! what an amazing power is here to think of ! Oh ! what a God have we to deal withal ! How can this God crush a sinner, check the pride and presumption of wicked dust and ashes, when he can do such wondrous and incomprehensible things as these ? How can this God create comforts to a poor afflicted child of his own ? How can he find out means to deliver and relieve a poor distressed saint, that puts his trust in him—when, with a word, he can make a world ; nay, if he had pleased, could have made a thousand ?

Such use and other, might we make of the study of our Creator, and his creating, And, oh ! that he that created us, and all things, would create in us frequent, solid meditations of him, and of his mighty power and working, whereby he made all things of nothing.

It was once questioned by one, "what did God before he made the world?" And answered by another, "he created hell for curious and impertinent inquirers." It was once asked by another, "with what instruments, tools, and engines did God make the world, if he made it?" His own Spirit gives answer to this, "by the Word of the Lord the heavens were made," &c. But we may not, unusefully and unchristianly, move this question, "wherefore was it that God made the world?" The Scripture answers this too—*Prov.* xvi. 4.—"The Lord hath made all things for himself."—*Rev.* iv. 11.—"For thou hast created all things; and for thy pleasure they are, and were created." But this leaves us to our inquiring still.

—viz. in what sense to understand his “making all things for himself,” and what his will and pleasure aimed at? Did God create creatures, because he had need of creatures? Did he make the heavens, because he wanted a house for himself? and the earth, because he could not be without tenants in those tenements below?

And the nail of this question might be driven farther: why did he make this world, seeing he will mar it in time, and bring it to desolation? Why made he millions of men, whose end proves to be damned for ever? Had it not been as good, this house of the universe had never been, as to be built, and to be fired, and burnt down again? Had it not been better for millions, that they had never been born, than to be born, and brought into the world for a little time, and then to be damned to eternity?

“But, O vain man, who art thou that disputest against God?” Shall the pot or vessel say to him that made it, why madest thou me thus, or why at all?—For

his will and pleasure were all things made : and, it is not fit to dispute his will or pleasure, that could make all things. But that we may receive satisfaction on this point, and that we may not be ignorant of so great a matter as the reason why God made the world,—

First. We may resolve it without any sticking, that he that created all things, stood in need of nothing ; and he that gave being to all, needed not any thing from the creature to amend his own well-being. That is a most just challenge of all the world, if it can, to show that God is beholden to any, or had ever need of any : the apostle makes it—*Rom. xi. 35, 36* : “ Who hath been the Lord’s counsellor to teach him, or who hath first given to him,” &c. But

Secondly. We may give him that for a proper and direct reason of God’s creating all things, which the apostle says—*Rom. ix. 23*.—that he might make known the riches of his glory :”—viz. that he might glorify himself, and that he might

impart of his own riches to his own creature.

It might also be questioned, whether God could choose but create the world: not to put a necessity, or compulsion upon God, who doth freely whatever he doth, and hath no other tie upon him for his actings than his own will. But in regard of that infinite goodness that is in God, could that do other than flow out upon the creature? God, from all eternity, dwelt in and with himself—blessed, ever blessed, in the enjoyment of himself, and needed nothing beside himself. But could that infinite ocean of goodness, that was in him, be kept within those bounds of self-enjoyment, and not communicate itself to the creature? A lively, full, flowing fountain cannot contain its ever-flowing waters within its own brims; but it must flow out to refresh and water the places that are about it. The sun cannot keep its light and heat within itself: but must impart it to the world.

We shall not impose any such neces-

sity upon God, as he hath done upon these creatures. And yet, if we should say, "God, the everlasting fountain of being, of goodness, could not but impart being and his goodness to creatures;" this would speak no imperfection in God, but his infinite perfection. But we will take the thing up in terms of Scripture. He was willing to make known his goodness; it was his pleasure to create the world, that he might communicate the riches of his glory. God would give being to creatures, that he might glorify his own being; would communicate of his goodness to his creatures, that he might glorify his own goodness. So all terminates and centres in that great end—his own glory. He created the world, to glorify his power: gave being to creatures, that he might glorify his own being; shows goodness to them, that he may glorify his own goodness, and receive glorifying from them: and, at last, will destroy the world, to glorify his power and justice; damn the wicked, to glorify

his truth and justice ; and glorify his saints, to glorify his grace. So that God made all things for himself, that is, for his own glory : doth all things for his own glory ; created thee, me, and all flesh, that he might reap glory from us.

II. But let us consider of the second thing, as it tends to the end of this command, the setting forth the reason of the institution of the sabbath ; that he created all things “in six days.”

And what needed he take six days, that could have done all in a moment ? He had as little need to take time to his work, as he had of the world, he being Lord of all. What reason can we give ? but that he, by his own proceeding and acting, would set the clock of time, and measure out days, and a week, by which all time is measured—by his own standard, evening and morning to make a natural day, *i. e.* day and night : and seven natural days to make a week ; six days of labour, the seventh for rest ; six for the *man*, the seventh for God.

Shall we trace the story of the six days a little, that we may the more plainly observe the rest and blessing of the sabbath, when it came?

That the world was made at equinox, all grant—but differ at which, whether about the eleventh of March, or twelfth of September; to me in September, without all doubt. All things were created in their ripeness and maturity: apples ripe, and ready to eat, as is too sadly plain in Adam and Eve's eating the forbidden fruit. To this we might add, that God attributed the beginning of the year to March, upon ecclesiastical account, upon their coming out of Egypt—*Exod.* xii.—which argues it had begun from some time else before. And so the Jews well observe, that ראש השנה לשנא
 “The beginning of the year, for telling the year, is from September: לרגלים
 ראש השנה The beginning of the year, for stating of the feasts, is from March (see *Exod.* xxiii. 16.): the feast of ingathering in the end of the year.” After

which, a new year was presently to begin, when they had gathered-in grapes, &c.

So that look at the first day of the creation, God made heaven and earth in a moment. The heaven, as soon as created, moved, and the wheel of time began to go: and thus, for twelve hours, there was universal darkness. This is called the "evening," meaning night. Then God said, "let there be light;" and light arose in the east, and, in twelve hours more, was carried over the hemisphere: and this is called "morning," or "day." And the evening and morning made the first natural day; twelve hours darkness, and twelve light.

Accordingly did God proceed in the works of the six days, as Moses hath informed us at large; which I shall not insist upon, but come to the works of the sixth day. On that day, God created creeping things, and beasts, and, lastly, man. And that which is needful to observe, towards the Lord's resting, and *sanctifying* the seventh day, is, that be-

fore the seventh day came, sin was come into the world, and Christ was promised.

On the sixth day all was marred again. Before that day was ended, sin was got into the world, and spoiled the best of the creation of God, men, and some angels. This we have to speak to, which giveth some illustration concerning the institution of the sabbath of the seventh day.

That Adam fell on the very day that he was created, needs not so much dispute about, for it is easy to be proved,—as it needs sorrow and wonder: *wonder*, that he, placed in so incomparable happiness, and having perfect power to continue in it, should set so light by that happiness, as to pass it off for an apple; and that he should lose that happiness on his first day, when he was able to have kept it all his days; and *sorrow*, that the noblest of natures that God had created, should be so soon overthrown, and overthrown so sorely.

For proof of this, we may have re-

course to Scripture, to reason and to the correspondence, that was betwixt the fall and the redemption.

I. To prove it by Scripture :—

First. Observe that—*Psal.* xlix. 12.—

“Nevertheless, man, being in honour, abideth not, but is like the beasts that perish.” The Psalmist in the verse before, shows the carnal confidence of worldly men :—“their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations,” &c. And in this verse he shows how vain such confidences are. For that man hath no abiding here in his “house,” or “honour,” but he must away. And he lays it down, not only as a thing undoubted in itself, in the words that you have before you in your English bibles ; but, in the original he includes the most proof of it, that could be produced. For, in the original, the words speak literally thus—“Adam in honour lodged not all night,” but was flitted out of his honour before his first night came. And if it

were so with him in his great honour, and in his great ability, to have stood and remained in his honour—it is much more so with man, that is become sinful, mortal, and nothing but fading. I say, the words in the original, bear also this sense, that “Adam in honour lodged not all night.” And so they speak and prove the thing we are upon, that he fell and faded on the very day he was created; and lost his honour and happiness before night came.

Secondly. Observe that—*John* viii. 44. —“He was a murderer from the beginning.” The Syriac renders it, “*from in* the beginning; the common phrase, whereby the Jewish nation expressed the “days of creation.” So is it their common expression, whereby they denote the works of the creation, to call them בראשית מעשׂ “the works in the beginning.” And the Jews that stood by, and heard Christ speak these words—“he was a murderer from the beginning”—could not otherwise understand it, than that he was a murderer even from the days of the

creation—that he murdered Adam on the very day that he was created. And so Christ meant in the words, as speaking according to the common and familiar language of the nation. For,

II. To clear this by reason, which the Scripture thus hinteth :—

First. It is without all question, that the devil would slack no time ; but, as he was fallen himself through his spite and malice at the happiness and honour of Adam ; so he would hasten all he could, to bring him out of his happiness and honour, which he so much spited and maliced.

It is disputed what day the angels were created. It is the most probable they were created the first day, with the heavens ; and that they were spectators of God's works in the creation, and praised and magnified the Lord for his works all along. So God himself, the great Creator, tells us—*Job xxxviii. 4-7* —“Where wast thou when I laid the foundations of the earth ? &c. Who hath

laid the measures thereof, if thou knowest—or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner stone thereof? when the morning stars sang together, and all the sons of God shouted for joy.” By “stars,” and “sons of God” is plainly meant the “angels:” and they are singing and shouting, when God lays the foundations of the earth; as they did at the laying the foundation of the temple—*Ezra* iii. Now, the foundation of the earth was laid in the first day, the first work of the creation; when God, in one and the same instant, created heaven and earth; and, in the same instant created the angels with the heavens.

Now, these angels that fell, were not fallen, doubtless, before man was made. For, upon creating of man, who was the last of the creation, it is said—*Gen.* i. 31. —“And God saw every thing that he made, and, behold, it was very good:” and there was yet nothing bad or evil in

the world—no angels fallen, no sin at all. But when those that fell saw the dignity, and honour, and happiness that God had placed man in, a piece of clay, a lump of earth, dust of the ground ; and that he put all creatures under his feet, as it is, *Psal.* viii. 5, 6 ; yea, and gave angels charge to attend him, as it is, *Psal.* xci. 11 ;—they maliced this happiness and honour, and scorned his service and attendance ; and damned themselves merely upon this spite at man.

Would they, therefore, think you, delay any time of tempting man, to try whether they could shake him out of his happiness and honour, and bring him into the same condemnation with themselves ? No ; the devil never since slacked time, and put off any opportunities of doing mischief ; much less would he then, when he had mischieved himself with such a spleen.

Secondly. I might speak of divers things. As that, if Adam had kept the sabbath in innocency, he had kept the

law ; that if he had continued any time without sin, he had begot Cain without sin : if Eve had been a little practised in obedience, she had not so soon been shaken ; when she came to be tried : that their speech sheweth, that no fruit had been eaten before. But that which is especially considerable, is, that the redemption was to be showed instantly upon the creation. Since Christ was to be set up Lord of all, the Saviour of all that are saved, and the second Adam, repairer of the ruins of the first ; it was not only fit, but indeed needful, that he should be proclaimed King and Saviour even the first day of man.

I do not say it was needful that Adam should fall on his first day, that Christ might be proclaimed on his first day : and yet I say it was needful that Christ should be proclaimed that day—viz. that he might be set up Lord of all men, from the first day of man : but especially, that what stability or firmness there is in obedience and holiness, it might be

founded in Christ alone. I could almost say it was needful that Adam should fall on the day of his creation, not in regard of any necessity God put upon him, but in regard of the fickleness of created nature, being left to itself. When I say "it was almost needful"—I mean almost inevitable, but that he, left entirely to himself and to his own strength, should stand the temptation of an angel, a creature so far above him by nature, and so far wiser than he, though he were full of wisdom. And, you see, Satan did not so much tempt his strength, as his wisdom; and there he overturns him, by a trick of subtilty, outwitting his wisdom.

However it was fit the Redeemer should be held forth, even the first day of man, as "the heir of all things"—*Heb. i. 2.*—as the root of all to be saved, and the sure foundation of all holiness, grace, and eternal life. And,

III. Do but observe, what correspondence there is betwixt the fall and redemption; and the latter will speak the

former to have been on Adam's first day. Redemption was wrought on the sixth day, as the fall had been on the sixth day. And when Christ had wrought that great work, he rested the seventh day in his grave ; as God rested on the seventh day, when he had wrought the great work of creation. To this purpose I might also apply the particular times of the one, and the other. About the third hour, the hour afterward of sacrifice and prayer, it is very probable Adam was created. And Mark tells you, chap. xv. 25.—“ And it was the third hour when they crucified him ;” that is, when they delivered him up to Pilate to be crucified. About the sixth hour, or high noon, Adam most probably fell, as that being the time of eating. And John tells you, chap. xix. 14, that about the sixth hour he was condemned, and led away to be crucified. And about the ninth hour, or three o'clock afternoon, Christ was promised, which Moses calls the cool of the day : and about the ninth hour, Christ “cried

out with a loud voice, and gave up the ghost." Such harmony may be found betwixt the day and hours, of the one and of the other : the latter helping to prove and clear that Adam fell on the sixth day, the day on which he was created—and "continued not in honour all night."

Ah! what a glassy, brittle thing is poor human nature, when it is so shaken all to pieces from so great perfection, that it holds not whole above three hours, or thereabouts! And that it held whole so long, was, because it had not yet met with a temptation. And that Satan offered not a temptation all that while, was, because he would hold off till they came to their time of eating; and their first meal proves their poison. But, ah! the glorious and divine power of the grace of the Lord Jesus, that enables a poor sinful soul to hold out against the shocks of all the temptation of hell, and to break through all, and to get to glory. Compare Adam, shaken with the first temptation the *devil offers*, with Job, not shaken with all *the devil could do*; and "to the praise and

glory of his grace," as it is said, *Eph. i. 6*—we have cause to cry all our lives—and so do saints in glory, to eternity—

“Great is the grace of our Lord Jesus Christ!”

Now, read the words, carrying this that hath been spoken in your minds—“In six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore God blessed the sabbath day, and hallowed it.” And on the sixth day Adam fell, and Christ was promised; and “on the seventh day, God rested, and blessed the sabbath-day,” &c. And so the Chaldee translator of the Psalms considers of the thing. For upon Psal. xcii. which is entitled “for the sabbath day,” he saith thus—“A psalm or song, which Adam, the first man, sang concerning the sabbath day.” And the same Chaldee translator on Cant. i. yet more plainly—“When Adam saw that his sin was forgiven, when the sabbath came, he sang a psalm; as it is said, ‘a psalm or song for the sabbath day.’”

And now, looking on this first week of the world, in this prospect—viz. as sin come into the world, and Christ promised before the seventh day came, it will give us a clearer prospect of the sabbath, and of God's resting, viz. :—

I. That God had created a new creation, before he rested on the sabbath. For when Adam and mankind, by his fall, was shattered all to pieces ; and the noblest creature, to whom God put all other creatures in subjection, was himself become like the beasts that perish, the beasts that were put in subjection to him ; and when Satan, the enemy of God, as well as man, had thus broke, all to pieces, the chief workmanship of God ; here the world was marred, as soon as made. And as God “in six days made heaven and earth, and all things therein”—so, before the sixth day went out, Satan had marred and destroyed him, for whom all these things were created.

God, therefore, coming in with the *promise of Christ*, who should destroy

Satan, that had destroyed all ; and having now created a new world of grace, and brought in a second Adam, the root of all that were to be saved ; and having restored Adam, not only from his lost condition, but into a better condition than he was before, as having engrafted him and all believers into Christ, a surer foundation than natural perfection, which he had by creation, but had now lost :— then he rested, as having wrought a greater work than the creation of nature.

But then you will say, that that first sabbath was of evangelical institution, not of moral : that then the law for keeping of it was not written in Adam's heart, but was of evangelical revelation.

I may answer truly, that it was both.— For though Adam had not sinned, yet must he have kept the sabbath. And to this purpose it is observable, that the institution of the sabbath is mentioned— *Gen.* ii.—before the fall of Adam is mentioned— *Gen.* iii.—partly, because the Holy Ghost would mention all the seven

days of the first week together—and partly to intimate to us, that even in innocency there must have been a sabbath kept; a sabbath kept, if Adam had continued in innocency: and in that regard the law of it to him was moral, and written in his heart, as all the laws of piety towards God were. It is said—*Gen. ii. 16.*—“The Lord God took the man, and put him into the garden of Eden to dress and keep it.” Now, if Adam had continued in innocency, do you think he must have been at work, dressing and keeping the garden on the sabbath day, as on the other six? He had God’s own copy so laid before him, of working six days, and resting the seventh, that he could not but see, that it was laid before him for his example.

But you will say, “All the moral law was written in Adam’s heart, as soon as he was created: now, the law to keep the sabbath could not be, because the sabbath was not yet created, nor come. And by *then the sabbath came*, the law in his *heart was blurred by sin and his fall.*”

I answer,—The law, writ in Adam's heart was not particularly every command of the two tables, written as they were in two tables, line by line ; but this law in general, of piety and love towards God, and of justice and love towards our neighbour. And in these lay couched a law of all particulars, that concerned either ; to branch forth, as occasion for the practice of them should arise. As in our natural corruption, brought in by sin, there is couched every sin whatsoever too ready to bud forth, when occasion is offered—so, in the law in his heart, of piety towards God, was comprehended the practice of every thing that concerned love and piety towards God, as occasion for the practice was offered. Under this law was couched a tie and law to obey God in every thing he should command. And so, though the command, “eat not of the forbidden fruit,” was a positive, and not a moral command, yet was Adam bound to the obedience of it by virtue of the moral law, written in his heart, which

tied him to love God, and to obey him in every thing he should command.

And so the sabbath, when it came, although you look upon it as a positive command in its institution; yet was it writ also in Adam's heart, to obey God in that command, especially when God had set him such a copy by his own resting.

II. A second thing observable in that first sabbath, and which was transmitted to posterity as a law to keep, is, that now it had several ends. As in man there is something of the perfection of every creature—a spirit, as angels; life, as beasts; growth, as trees; a body, as stones;—so the sabbath hath something of the excellency and of the end, of every law that was, or could be given.

There are four sorts of laws, which God hath given to men—moral, commemorative, evangelical, and typical. Moral laws are given in the ten commandments:—commemorative laws, as the law of the Passover, to commemorate the *delivery out of Egypt*; Pentecost, to

commemorate the giving of the law:—typical, as sacrifices, priesthood, purifications, sprinkling of blood, to signify “good things to come,” as the apostle speaks, and to have their accomplishing in Christ:—evangelical, such as repentance, self-denial, believing, &c.

Now, the sabbath is partaker of all these ends together, and hath the several excellences of all these ends included in itself. And so had that first sabbath appointed to Adam.

First. The moral end is to rest from labours. So in this fourth commandment—“Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner of work,” &c. So—*Jer.* xvii. 21.—“Thus saith the Lord, Take heed to yourselves, to bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. Neither bring forth a burden out of your houses, neither do you any work; but hallow the sabbath day, as I commanded your fathers.”

“Oh! then I celebrate the sabbath,” saith the sabbath-breaker, “for I do no work, but play, and recreate, and drink, and sit still, and do no work at all.” Friend, dost thou think God ever established idleness and folly by a law? That he hallowed the sabbath day to be a playing, fooling, sporting day? But, Christian, how readest thou, as a Christian? “The seventh day is the sabbath of the Lord thy God;” not a sabbath for thy lust and laziness. And “in it thou shalt do no manner of work” of thine own, but the work of the Lord thy God. And the rest that he hath commanded, is not for idleness, but for piety towards God; for which end he gave all the laws of the first table—viz. to leave communion with the world and worldly things that day, and to have it with God; as in —*Isa.* lviii. 13, 14.—“If thou turn away thy foot from the sabbath, from doing thy will on my holy days, and call the sabbath a delight.” As Moses, to betake

ourselves to the mount of God, and there to have communion with him : to get into the mount above the world, and there to meet God and converse with him : “to be in the Spirit on the Lord’s day ;” and not to recreate the body, but the soul. To gather spiritual strength for that which, it may be, hath been scattered on our worldly employment.

Secondly. There is a commemorative end of the sabbath, to remember God’s creating the world. Which Adam might very well, nay, must have been employed about, though he had never fallen. When he had been, all the week, upon his employment, dressing the garden, and keeping it ; then, on the sabbath, to set himself to meditate upon God’s creating of the world ; and to study his power, and wisdom, and goodness, showed in that glorious workmanship, and to spend the day in prayers to him. Observe the work of that day to us, and the same it should have been to him, in *Psal.* xcii. which is entitled “a psalm for the sab-

bath day." It tells you what the work of the day is—ver. 1.—“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.” And upon what reason—ver. 4.—“For thou hast made me glad through thy works; I will triumph in the works of thy hands.” This is a sabbath day’s work; after our six days’ work, to make it our employment to think of God’s: to meditate of his wondrous works of creation and preservation: and there will come in the thoughts of our Creator and Preserver, and may mind us of our engagement to praise him; to whet our thankfulness and faith with these thoughts.

1. When we have laboured all the week, to think of our Creator, that hath sustained us, fed, clothed, brought us hitherto. And here is a right sabbath employment, to let our thoughts stream from our worldly employment to God, and to the remembrance of him in whom “we live, and move, and have our being.”

2. To trust God with our support, though we labour not on the sabbath, but spend it wholly to him, and not to ourselves. He that created all things, and that hath fed and preserved us hitherto, can support us without our working on his day; nay, and will do it: for do his work, and, undoubtedly, thou shalt not want thy wages.

What a lecture did God read in his raining of manna, that, on the sabbath day, he rained none: thereby to show his own owning of his sabbath, and checking and chiding those, that, for greediness and distrust, would go out and think to gather some, on that day. And when he provided them manna on the sixth day for the sabbath also, what a lecture did he read—that he that observes the sabbath, and does God's will, ceasing from his own labour, and doing his, shall never be unprovided for.

Thirdly. There is an evangelical end of the sabbath, referring to Christ: and that in Adam's sabbath as well as ours. Let us begin with his.

I have showed, that, on the sixth day, Adam sinned, and Christ was promised. So that the last work of God in the days of creation, was the setting up Christ, and restoring fallen man by him. And here God rested—viz. he had brought in his Son, in whom his soul delighted, and made him heir of all things: and thus he rested in Christ—finished his work in Christ—rested, refreshed, delighted himself in Christ. Now, the next day, when the sabbath came in, what had Adam to do in it, but to remember the creation, to remember his new creating, when he was broke all to pieces and spoiled—to remember his Creator and Redeemer?

It is said—*Gen. iii. 21.*—"Unto Adam and his wife did the Lord God make coats of skins, and clothed them." The lord and lady of all the world clad in leather! which our silks and satins now would scorn to think of: but, from so mean a garb, comes all our gallantry, though now we scorn it. But whence came those skins? Most probably, they

were the skins of beasts, that were sacrificed. For, that sacrifice was from the beginning, may be observed from that, that Christ is called "the Lamb slain from the beginning of the world:" and that, not only in prediction, or that it was determined and foretold by God, that he should be slain; but in figure, that sacrifice was offered from the beginning of the world, which did presignify his killing and offering up. And this farther appears from the sacrifices of Cain and Abel; which rite and piece of religion, they had learned of their father Adam.

Here, then, was work for Adam on the sabbath, to sacrifice in memory of Christ, to be offered up for redemption: and to praise God for creating the world; but, especially, for vouchsafing Christ, whereby a better world and estate is created.

And would not Adam, when he had a family, preach to his family of these things upon the sabbath day?" "My

children, learn to know and remember the Creator, the blessed Trinity, Father, Son, and Holy Spirit—who, in six days, made heaven and earth; and, on the sixth day made me and your mother, both of us in his own image, perfectly holy and righteous, and endued with power of perfect obedience, and to resist all temptations. But that day we were deceived by the devil, and fell and undid ourselves and our posterity, and came into a state of death and damnation. But God suffered us to lie so but a few hours; but promised his own Son to take our flesh, and to die to deliver us from death and damnation: and taught us this duty of sacrifice in commemoration of Christ's death; and appointed this day to commemorate these things, and to be employed in such service and meditations. Oh! my children, learn to know your Creator, to believe in Christ your Redeemer, and to observe the sabbath." Such employment as this, had Adam with his family on the sabbath day: that

it was even a Christian sabbath to him, as ours is to us : and the very same work is ours, and was his, on the sabbath day ; but only that he also sacrificed.

Fourthly. There is a typical end of the sabbath ; to signify eternal rest.—*Heb.* iv. 3.—“ For we, which have believed, do enter into rest : as he said, I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.”

Where the apostle signifies, that the sabbath hinted another rest, to wit, God's eternal rest, different from that rest, when God ceased from the works of creation. The sabbath typifies the end—viz. eternal rest : and the means—viz. to rest in Christ. One end was to Adam in innocency—both, to us. This is a lecture, that may be read in the sabbath ; in something that is visible to see something invisible—as, in the water, to see the sun. This is a way to rest, and resembles that great and last rest : as pleasant walks lead, at length, to the stately house at the end of them.

This is a fit thought for the sabbath day, morning:—"Now I rest from the world; how shall I rest from it eternally? Now I deal with God invisibly, but one day visibly."—They who love eternal rest, will certainly love the sabbath.

To all these ends, God added another end, as the sabbath was given to his peculiar people, given at Sinai, with all these ends, and this more;—viz. to distinguish the Jews from all others for God's own people. See *Deut.* v. 15.—

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

And so in *Exod.* xxiii. 12. And the sabbath is reckoned with the Jewish festivals—*Col.* ii. 16—"Let no man judge you in meat or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days." They were distinguished

by times from all other people. But how is this sabbath distinctive? I answer,

1. None in the world kept the like resting day. Therefore the Jews were scoffed at by other nations, as idle, and taken advantage of on that day.

2. They kept this rest as a redeemed people—*Deut. v.* How had they toiled in Egypt, and had not the liberty of a sabbath! Now, on the contrary, when they were delivered out of Egypt, they kept the sabbath, as a signification of their rest from their labours there.

And now, look on the sabbath, in its moral, commemorative, evangelical, typical, and ceremonial end. Look on it, in its royal dress, with what possible it can put on, as queen Esther was dressed; and then view its beauty.

First. In its antiquity.—It was from the beginning: as it is said in the word of God.—*1 John i. 1.* Ask after the ancient paths; and the sabbath will be found to be one of them. This is not of the law, but of the fathers. It is the first-born of or-

dinances, and hath a double portion of honour due to it. It was the first day of comfort in the world, after Adam was adjudged to toil and misery. The Jews say of it, "that it is a mediator."

The consideration of these ends of the sabbath, may serve to assail that controversy about the antiquity of its institution;—viz. whether its institution was not before the giving of the law? In the dispute about the sabbath, a-foot in England some years ago, there were some went so high, (shall I say?) or so low, as to maintain, that our sabbath was not of divine institution, but ecclesiastical only—not ordained by God, but the church. And to make good this assertion, they would persuade you, that there was no sabbath instituted before the giving of the law. None from the beginning, but that the world was two thousand five hundred and thirteen years without a sabbath: for so long it was from the creation to Israel's going out of Egypt: and that then, and not before, *was* the law for the sabbath given.

Then, I pray, why should Moses speak of God's sanctifying the sabbath, when he is speaking of the first week of the world—if he meant not, that the seventh day of that week was sanctified? And what sense were it to read the command thus—"For in six days the Lord made heaven and earth, &c. and rested the seventh; therefore, two thousand five hundred and thirteen years after, he blessed the seventh day, and hallowed it?" But read it, as it lies before you—"He rested the seventh day; therefore, the Lord blessed the sabbath day and hallowed it;"—and must it not needs mean, he blessed that seventh day, that he rested and sanctified it, and so the seventh successively in following generations?

But you may observe in Moses, that the sabbath is given upon two reasons or accounts: here, because God *rested*; but, in *Deut.* v. 15, because God *delivered* them out of Egypt.—"Thou, O Israel, thou must keep the sabbath ~~and~~

remembrance of thy deliverance out of Egypt." But withal he bids them, "Remember to keep the sabbath," in memory of God's resting. Therefore, certainly the sabbath was kept in remembrance of that, before it was given to Israel, to keep in memory of the deliverance out of Egypt.

I said, Adam should have kept the sabbath, had he continued in innocency : then, certainly, he had more need of a sabbath, for the benefit of his soul, when he was become a sinner. And those four ends of the sabbath already mentioned, were also ends of the sabbath to him, as well as to us. The beauty, then, of the sabbath consists,

First. In its antiquity.

Secondly. In the universality of its reception, throughout all ages. One generation left it to another, from father to son : and it is known to all churches.

Thirdly. The bravery of its institution. It had God's example : God hallowed, *blessed*, dressed it nobly : but his example is an addition without parallel.

Fourthly. The nobleness of its nature.

1. In it there was something of every part of the law. It was moral, typical, ceremonial. As there is something in man of all the creatures—so there is something in the sabbath of all the law.

2. By it is the propagation of religion. See *Isa.* lxvi. 23.—“And it shall come to pass, that, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.”—As *Psal.* xix. 2.—“Day unto day uttereth speech, and night unto night showeth knowledge—so, from sabbath to sabbath, God is spoken of, and knowledge of divine things revealed. This was the market day, that still furnished the Jews with what was needful for their spiritual food and sustenance. All marketing was forbidden on it—*Neh.* xiii. 15, &c. because a greater market was to be minded. So manna was not rained on that day, because better things were rained.

3. By it came benefit to man and

beast. It gave them rest from labour, and renewed their strength.

Fifthly. Its durableness.—*Exod.* xxxi. 16, 17—"The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me, and the children of Israel for ever." It reacheth, as the cherubims' wings, from one end of the world to the other.

Hence, also, we may see, what little difference there is betwixt our sabbath and the first sabbath of the world. Both commemorate the creation, both the redemption: but only that ours is removed one day forward: the sabbath of old, on the seventh day of the week—ours, on the first.

Much dispute hath been about this change; into which I will not ravel—only observe these things in reference to this, that it is changed to the day of Christ's resurrection.

I. As great a change as this do we not read in the Old Testament?—viz. the

change of the beginning of the year from September to March—*Exod.* xii. 2. The year had a natural interest to begin in September, because then the world, the year, and time began: and yet when God wrought for Israel an extraordinary work in redeeming them from Egypt, a figure of our redemption by Christ—he thought good to change the year from that time, that naturally it did begin.

So, though the Passover be appointed to be in that first month, that began the new year, and be called an everlasting ordinance—*Exod.* xii. 16.—yet, upon occasion, the Lord ordained it to be kept in the second month.—*Num.* ix.

To this we may add, God's changing the very end and memorial of the sabbath to Israel themselves. "Changing," said I? or rather, "adding" a new memorial, which it had not before. In *Exod.* xx. the memorial is to remember God's creating and resting: in *Deut.* v. where the ten commandments are repeated,^a it is in

^a See Extract A.

memorial of their redemption out of Egypt; not unclothed of its first end and memorial, but clothed upon. So, if Adam had continued innocent, he must have kept the sabbath; and then it had been to him but the memorial of God's creating and resting. But when Christ, and redemption by him, was set up and come in, before the sabbath came in^b—then it was clothed with another memorial—viz. the remembrance of the redemption.

II. Christ had power and authority to change the sabbath—*Mark* ii. 28—"The Son of man is Lord of the sabbath."^c He had power over all divine ordinances—*Heb.* iii. 5, 6—"And Moses verily was faithful in all his house, as a servant, &c.: but Christ as a son over his own house." He is not a servant in the house, but a son, to dispose of the affairs of the house as he sees good. He is greater than the temple; and so may order the affairs of the temple, as he saw good.

^b See Extract B.

^c See Extract G.

If a Jew question, why he laid by the ceremonies of Moses? The answer is ready—Because he was greater than Moses—Lord of the house in which Moses was but a servant. Nay, it was he that appointed Moses those ceremonies, and he might unappoint them at his pleasure. That is observable—*Acts vii. 38*—“This is that Moses, that was in the church in the wilderness with the angel, which spake to him at mount Sinai, and with our fathers, who received the lively oracles to give us.”—“With the angel?”—who was that?—It was Christ, the great “angel of the covenant,” as he is called—*Mal. iii. 1*:—the “angel of God’s presence,” as he is called—*Isaiah lxiii. 9*. Then, who spake with Moses at mount Sinai?—It was Christ. Who gave him the lively oracles, laws, testimonies, statutes? It was Christ. And then might Christ, that gave them, dispose of them, as seemed to him good.

So that if a Jew question, why Christ changed circumcision into baptism, the

paschal lamb into bread and wine, the Jewish sabbath into the Christian sabbath? The answer is ready.—He was Lord of them, and might dispose of them: he set up circumcision, the Passover, the Jewish sabbath, and might take them down, and alter them as he pleased.

III. Ye read once and again, in Scripture of God's creating "a new world."—*Isa.* lxxv. 17.—"Behold! I create new heavens and a new earth." 2 *Pet.* iii. 13. "We, according to his promise, look for new heavens and a new earth." *Rev.* xxi. 1.—"And I saw a new heaven and a new earth." Now, when was this done? The apostle tells us when—viz. in his own time—2 *Cor.* v. 17.—"If any man be in Christ, he is a new creature."—The meaning of it is, God's creating a new estate of things under the gospel:—a new church, the Jews cast off, and the Gentiles taken in:—new ordinances in his church; ceremonious worship taken down, and spiritual set up:—new sacraments—*baptism and the Lord's supper*, instead of

the circumcision and Passover:—a new command of love to one another:—a new covenant—a new and living way into the most holy;—a new creature; and, in a word, “all things become new.”

Then, certainly, a new sabbath was fit for a new creation: lay these two places together—*Gen.* i. 1.—“In the beginning God created the heaven and the earth.”—And *Isa.* lxxv. 17.—“Behold! I create a new heavens and a new earth.” In fulness of time, God created new heavens and a new earth: and, as the first creation had the old sabbath, so, was it not fit, the new creation should have a new sabbath? As our Saviour speaks—*Matt.* ix. 17.—“New cloth must not be put into an old garment, nor new wine into old bottles; but new wine must be put into new vessels, and both are preserved;” so, in this case, a new manner of worship, new ordinances, new sacraments, to be committed to the old sabbath. This is improper: but a new sabbath must be for these, as well as they

themselves are new. How pained would Christianity have looked, if it had worn a coat all new in other respects, but had on the shirt, or piecing of the old sabbath? And how unfit was it, to have tied Christians to the observance of the old sabbath of the Jews?

IV. The resurrection of Christ was the day of his birth, and beginning of his kingdom. Observe the quotation—*Acts* xiii. 23—"The promise which was made unto the fathers, God hath fulfilled to us their children, in that he hath raised up Jesus : as it is also written in the second Psalm, 'thou art my son, this day have I begotten thee.'" When was the day, wherein Christ was begotten?—In the day that God raised him from the dead. That is strange : for as he was God, was he not begotten from eternity? and as he was man, was he not conceived by the Holy Ghost, and born three-and-thirty years and a half before his resurrection?—Yes ; both most true ; and yet that *true too*, that he was begotten from the

day of his resurrection. And the apostle tells you how to understand it—viz. “he was the first begotten and first-born from the dead:” begotten that day to the Gentiles and all the world, from thenceforward a Saviour to them; and by his resurrection, as the apostle saith—*Rom. i. 4.*—“declared to be the Son of God with power, by the resurrection from the dead.”

So, likewise, his resurrection was the beginning of his reign and kingdom. Consider upon that—*Matt. xxvi. 29.*—“I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my father’s kingdom:” that is, “when I am risen from the dead.” And see—*Matt. xxviii. 18.*—Now I begin to reign, “all power is given unto me in heaven and in earth.” For now he hath conquered all his enemies—devil, death, and hell.

Now, was not the first day of the week, the day on which Christ rose, fitter to be made the sabbath, to commemo-

rate his birth day from the dead, and his entrance into his kingdom; than the last day of the week, the old sabbath, on which day he lay in the grave, and under death? Kings and potentates used to celebrate their birth-day, and the day of entrance into their kingdom: and this King of kings, was it not fit, that such a memorial should be of his birth-day, and entrance into his dominion?

And compare the creation and Christ's resurrection, whether of them was the greater matter? whether of them the greater work? Was not the resurrection? Not, indeed in regard of the power, that effected both, but in regard of the effect or concernment of man.

1. By his resurrection he had destroyed him, that had destroyed the creation—viz. sin and Satan: and did set up a better world, a world of grace and eternal life.

2. Had it not been better, that man, as he now was, sinful, had never been created, than Christ not to have risen

again to save and give him life? As it was said of Judas—"It were better, if he had never been born;"—so it were better for sinful men if they had never been born, than that Christ should not have been born from the dead to restore and revive them.—Observe that the resurrection of the heathen from their dead condition, took its rise and beginning from the resurrection of Christ; as Christ himself closely compares it from the example of Jonah's rising out of the whale's belly, and converting Nineveh. To that purpose is that prophecy—*Isa.* xxvi. 19.—Thy dead men shall live; together with my dead body shall they arise; awake, and sing, ye that dwell in dust." The dead heathen, that had lain so long in the grave of sin and ignorance—when Christ's body rose, had life put into them that time, and they rose to the life of grace: for, by his resurrection, he had conquered him, that kept them so long under death and bondage.

Now, was it not most proper for the church of the called heathen, to have a sabbath, that should commemorate the cause, time, and original of this great benefit occurring to them?^d

^d See Extract D.

POSTLIMINOUS OBSERVATIONS.

" WHEN those, who are in their own opinion, adverse to religious observances, labour to represent me, as agreeing with them, their doing so, is, though utterly unjustifiable, at least intelligible and consistent. Their falsehood may serve to promote their own object.—But it is strange as well as shocking, that some, who profess themselves at least, zealous advocates for the observance of the Lord's day, should labour to represent me, falsely, as opposed to it; and thus seek to cast the weight of my authority, be it much or little, into the opposite scale. It is a folly as well as a sin, if they have any real zeal for God's honor, to let their controversial virulence hurry them into propagating a falsehood, which tends to defeat their own object."^a

*Address of the Lord Archbishop to the inhabitants
of Dublin, respecting the observance of the Lord's
day.—Palace, Dec. 30, 1832.*

^a The Editor has not happened to see any of those publications, except the "Animadversions" of Mr. Walker, late F.T.C.D.

POSTLIMINOUS OBSERVATIONS.

THE obligation upon Christians to devote the first day of every week to the peculiar service of God, and to the concerns of the soul, seems to be a subject which occupies public attention from time to time, with a very different degree of interest, as though its importance rose and fell at uncertain intervals, when, perhaps, from some adventitious circumstance, it affords a favorite topic, not only of conversation to the domestic circle, but of discussion, for the columns of the periodical press. The subject maintains much general interest at present, be the exciting cause what it may, but carries with it evidently one feature prominently distinctive from the discussion of preceding times, an interest

derived from the agitation of the preliminary question, whether the obligation be, or be not, one of Divine authority, a question hitherto happily quite novel to the many, and altogether so to the lower ranks in society, names of high repute in polemics are found ranged on either side.^a The present editor, on one occasion, some twenty years since, took a very humble station on the arena,^b and having lately become acquainted with the works of Lightfoot during a very protracted indisposition, and just now emerging from the listlessness of its morbid atmosphere, he conceived that it might conduce to the scriptural assurance of some wavering minds, to see in the foregoing sermon the subject treated by an author of such unwearied research, profundity of thought, and unbiassed boldness of expression—and one, owing to the bulk and cost of his works, but little known, out of the closet of the student. It is thought that this Sermon pre-

^a See Extract E. ^b See Letter in Appendix.

sents a fair specimen of the original and comprehensive manner in which the author handled every such subject, and that it cannot fail to supply to the attentive reader ample matter for consideration, independent of the immediate purpose for which it has now been respectfully offered to his perusal. But, to those who are acquainted with the steadfastness of principle and the dispassionate demeanor with which he carried himself through the stormy altercations of his day, Lightfoot may be adduced almost in the quality of an umpire of no little authority between the controvertists. Those on one side maintain that the Sabbath law in its moral bearing takes its place among those of unquestionable perpetuity and universal obligation, emanating directly from the Divine Legislator, and demanding a seventh portion of time to be held unalienably sacred to Himself. Those, on the other side, own it to have been given for a temporary purpose, and accordingly to have merged with the Mosaic ceremonial at the coming in

of the Christian Dispensation, and only recognized since, in consequence of the Church having thought it expedient to enjoin its modified observance.^c

It would appear that the original compilers of the Church Calendar intended that the Sundays should bear a palpable contrast, in relation to the holidays of human appointment; they are placed first and alone, as festivals of a distinct order, fixed and unapproachable, and two of them set apart for the special commemoration of the Saviour's resurrection and of the Spirit's descent—intimating that the essential consecration of the first day, as Jehovah's Sabbath, though not expressly so named, rested on its original foundation; and as such, the Lord's own holy day has been duly recognized both by Christians of all other denominations, and by those who would have laid unsparing hands even upon the expurgate calendar, as to all the rest. Nay, as to Feast days,

^c For the result fairly to be expected from this transfer, see Extract F.

as well as Fast days, is it not passed over as an obsolete page in the Prayer book by the great majority even of our own members—one proof of this among a thousand may suffice: besides proper Psalms and lessons, a proper preface to the Communion Doxology has been inserted for each of five high festivals—of which Ascension-day is one. Let it then be asked, what degree of public observance is paid to that day throughout this city; or, who, among our Sunday worshippers, has ever been noticed to a celebration of the Lord's Supper upon a day considered by the fathers of our church of such comparative importance, as commemorating the fact, that so far crowned the work of Immanuel, when in his own person, He actually enthroned the human nature upon High, once for all, in the plenitude of Divine glory. It may not be thought unworthy of remark, that when the Christian Calendar could not follow the Jewish, as for Easter, Ascension Day, and Whitsuntide, it blundered most egregiously,

as in pricking off the nativities of our Lord and the Baptist at the solstices, instead of the equinoxes, according to the best chronologists.—So much then for the value and reasonableness of mere church authority conveyed through Canons and Rubricks, as influential on manners either public or private.^d Not on such a basis, therefore, did our wise master builders rest the sanctity of the Christian Sabbath. By them it was radically incorporated in their simple catechism, designed a manual no less for the catechist than for the catechumen. By them it was supremely honored in their sublime liturgy as the appropriate introduction to the service of the Lord's table; and by them it was indelibly inscribed in its own place among the ten commandments on one of the three adamantine tablets which exclusively adorned their chancel

^d After these sheets had been sent to press, a corroboration of the above, from no mean authority, was accidentally noticed in the Minutes of Evidence concerning National Education.—Part II, pp. 956—1837.

walls in meet companionship to the Lord's prayer and the Apostles' creed.*

The successive luminaries of our church, whose writings take the same view of the subject could not be enumerated ; perhaps, indeed, to note the exceptions would prove a very ready mode, and probably the only one by which to express their comparative number ; over against which, those also of other connexions, such as President Edwards, Gill, Dwight, and a very long et cetera, may, with all due respect to this minority, be fairly arrayed ; and on this platform it is, that the venerable Lightfoot is now introduced, as justly claiming a great weight of deference from all who can value the proceeds of a comprehensive mind, unshackled by the sophistic habitude of the schools, and in a labored search after truth for its own sake left free to expatiate in all the treasures of the sacred volume. To his successors in the British church and especially to

* See Extract G.

risk of being found (through quiescence) wrong at the right side, before they use that influence in a way that so unequivocally leads the multitude to evil.

It is admitted that the perpetuity of the fourth commandment must stand or yield, together with the other nine—in addition then to what is stated in the Sermon as to its original enactment, it may be well to call the attention of a superficial reader, to some particulars of its republication at Mount Sinai.

The moral law was delivered there twice, and under circumstances as different each time, as can be well conceived, the first time, in the voice of Jehovah, with thunderings and lightnings, blackness and darkness, flame and smoke, quaking of the mount and the terrible sound of the trumpet, not only to the dismay of all Israel but to the terror of Moses, the Mediator himself, who was made exceedingly to fear and quake—the people, in their consternation, said unto *him*, speak thou with us, and we will hear,

but let not God speak with us, lest we die.

The ceremonial law was then given to Moses in detail, all the words of which he wrote in a book, and, having read them for the people, they answered with one voice, "all the words which the Lord hath said will we do." Moses then received two tables of stone, inscribed with the moral law—the work of God, and the writing of God—and coming down from the mount, with them in his hands, he saw before him a terrific proof how ineffectual had been the terrors of the law to restrain the people from disobedience, even from the most gross violation of the first of the commandments. A summary infliction of punishment having ensued, Moses was recalled to the mount, and commanded to bring with him two stone tables of his own hewing out; he ascended, but neither through the fire, nor surrounded with the appalling omens of terror: and being placed in the cleft of a rock, the goodness of the Lord passed

before him, to the bowing of his heart, and the comfort of his conscience; and then HIS NAME was proclaimed merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin. Under these circumstances, so very different from the former, the moral law was once more deposited in his hands; not indeed, as before, inscribed on heaven-wrought tables, but again written with the finger of God himself. What instruction could this whole procedure be intended to convey, if not, that the moral law, in its own absolute immutability, holds the sinner as such, shut up—*Gal.* iii. 22.—under the pains and penalties of certain damnation; while to those who had embraced the ceremonial, well denominated the Mosaic gospel, and were found, as it were, in the person of their mediator, placed upon the rock of salvation, and within the cleft of that rock, the same law is given as a golden rule of life, an *infallible* director in morality. Again,

it has been said, that the Christian moralist need not take any alarm at the erasure of the Sinai decalogue from his amended manual, inasmuch, as the substance is to be found amplified, line upon line, and precept upon precept, through the discourses of our Lord, and the letters of his apostles. But this amplification, on even a very slight inspection, bears the very form of an exposition or commentary on some well-known text, and, in very many cases, both in the divine discourses, and in the inspired epistles, the text itself is formally introduced, even such and such of the same ten commandments, possibly with the sole exception (as may be thought) of the one in question. But who will venture to sound the depth of the one saying—*Mark* ii. 27.—“The sabbath was made for man” (for man, whether upright or fallen, alike in every age, and every climate, under every civil polity, and every religious dispensation) “and not

man for the sabbath, therefore is the Son of man Lord also of the sabbath"—and not discern therein a clear intimation of its perpetuity, in its condescension to man's welfare, and in the Son of man having power expressly recognised to adapt its observance to the altered circumstances of his church. And what other expectation could be raised by the peculiar notice taken by the prophets of this ordinance, such as they took of no other statute whatever of their comprehensive and expressive ceremonial; notices that breathed forth a heavenly unction, a strengthening and refreshing of the soul attending its spiritual observance, above and beyond a day of mere commemoration, however strictly or pompously honoured. Let a single effusion of the evangelical prophet testify, that if the sabbath law has been repealed altogether, then has God cancelled from the roll of Christian privileges and mercies, the very highest among the means of grace that

he had conferred upon the Old Testament saints,—“If thou turn away thy foot from the sabbath, saith Isaiah, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honourable, and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the vintage of Jacob thy father.” Or if it be repealed in part only, as insinuated by certain accommodating statutes of man’s devising, then the hours of Jehovah’s own day may be parcelled out as such to the world, the flesh, and the devil, in whatever proportion each may require, as it is not even pretended, that any rule or line of division can be found in the inspired directory.

As to the change of the day, from the seventh to the first, it must be observed,

that, in the fourth commandment, the hallowing is expressly annexed to the sabbath, and not to the seventh day,^a and the mistake must be deplored, which occurs in the Prayer Book, at the end of the commandment, in the communion service, where the word seventh is put in place of sabbath, as it is in the Bible. And very strange, that an error of such importance, however originating, should have been left so long without correction;^b but assuredly it is far more strange, that they who conceive the divine law to have given place to a church canon, have not mani-

^a Extract J.

^b It is rather extraordinary that this gross error in the Septuagint translation of the Bible does not appear among the animadversions of Lightfoot, in which he proves it "was hammered out by the Jews, with more caution than conscience—more craft than sincerity." From it the error must have found its way into the sealed books. And it is extraordinary also, that such a repetition of the error should have escaped his notice during the sharp and protracted investigation in the assembly of divines.

fested a consistent chariness as to the express mode by which the altered day was consecrated by the church,* seeing that neither time nor place can be adduced for the change, except the mention incidentally made in the Acts of the Apostles, that the disciples met together on the first day of the week, to break bread, that is, confessedly, to partake of the communion bread, and of the communion cup, to celebrate the new ordinance which was henceforth to ratify the change of day, and an ordinance in itself, like the olden sabbath, given for the strengthening and refreshing of the soul ; like it too, at once commemorative and prospective. Doubtless the Jewish converts did continue to observe the seventh day, until the predicted destruction of the temple had given the signal, so eventful and so effective, that all in the Mosaic dispensation, which had

* Admirably treated of in Dodsworth's four discourses on the Lord's Supper.—London, 1836.

been purely ceremonial, was at an end ; when released from the expediency of observing, as a weekly feast, those gloomy hours during which their adorable Master had lain in the prison grave, their new sabbath alone remained to them, in which to commemorate that triumphant morning when he burst from its durance, rising, as the first fruits of them that slept. And also that second morning of unexampled glory to the church, when Jehovah the Comforter descended, encompassed with all the majesty and wonder of a new creation, emblazoned forth to an astonished world, in the miraculous investiture of Christ's apostles, and in the summary conversion of three thousand, or rather five thousand souls.

These observations, lengthened as they have been, cannot be closed without adverting to one other prophetic notice of the sabbath, even at the risk of being thought tedious. It is written in the book of Ezekiel—"Hallow my sabbaths, and

they shall be a sign between me and you, that ye may know that I am the Lord your God." Should this admonition, with its annexed covenant mark, and promised spiritual blessing, be considered in connexion with a corresponding saying of our Lord, uttered in one of his farewell discourses — "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,"; An apology may be found for those Christians who Judaize so far, as devoutly to venerate the authority of the injunction, and confidently to abide by the surety of the token, inasmuch as they believingly look out for the very fulness of the blessing as thus notified by him, who is himself the resurrection and the life.

Should any reader who does cleave thus to the good things of old, have so far honoured these lines with a perusal, he will kindly find patience for a few concluding remarks, characteristically couched, indeed, in the old fashioned sermonising strain, upon the sab-

bath having been constituted a covenant mark of saving knowledge between Jehovah, the true God, and Christians, (anointed ones,) his own true Israel.

This knowledge, which ensured, at all times, to the favoured possessor, spiritual and eternal life, was, for many ages, confined to the Israelites, although of equal importance to the whole human race. The partition wall having been removed, and the light of that knowledge shining ever since into the most remote corners of the earth, all such as hold the sabbath law as still binding, and who desire that the healing beams of that knowledge may visit them and theirs, whether as nations or churches, families or individuals, should take good heed so to hallow what they acknowledge the Lord's sabbath, as that it shall be a visible and intelligible sign between Jehovah and them, demonstrating to the world who are, and who are not, ostensibly the people of the Lord. A sign, that they acknowledge him as the Creator and Preserver, who has given them all things

richly to enjoy, and to whose immediate service, they most thankfully devote what he so graciously deigns to accept—contemplating through the hallowed hours, with ever-increasing delight, the vastness of that mind, which devised such a universe of wonders—and the exhaustless benevolence of that hand which filleth all things living with plenteousness. And a sign, that they bow down before his sceptre, and take the laws of his kingdom as the rule of their lives—and that, as it is appointed unto men once to die, but after this the judgment, so they commemorate, on the Christian sabbath, the resurrection of Him, who is ordained to be Judge of the quick and the dead, before whose judgment seat they shall personally stand, to give an account of the deeds done in the body. A sign also, that through mercy, self-moving and self-devised, they have been made the subjects of a new creation—commemorating on the same day the descent of God the Holy Ghost, who came down in the full exer-

cise of his regenerating power, and has since abode perpetually with the Church, collectively and individually, giving the demonstration of his power to the gospel call, whereby they have been severally called in from the evil world, joined as living members to Christ their glorious head—their hearts purified by faith in him, their souls elevated with a hope full of immortality, and all their thoughts, words, and works enriched with the savour, of a love, not of this earth, or earthly, but a love heavenly in its flowing forth, towards God and towards man. A sign that is designed in such wise, not only to condemn the world, trampling, as it does, upon the laws of the everlasting God, and neglecting, as it does, the great salvation of his Son, but as an attractive standard—an ensign lifted up, an ordinance in which he may be found, who was anointed to bring to the poor, pardoning mercy—to the broken-hearted, peace and consolation—to the blind, sight and life—to the cap-

tive, liberty and joy—in a word, to a world of lost sinners, a day of acceptance, a day of peace, and a day of salvation. And a sign which, through the omnipotence of an over-ruling providence and of reigning grace, has been made effective. This is the day the Lord hath made for himself, on which he caused the gates of righteousness to be opened, and accordingly, the SONS OF THE STRANGER, together with the righteous, have entered, and in countless multitudes have joined themselves to the Lord—they too have taken hold of his covenant—they too have loved his name, and his service, and been made joyful in his house of prayer ; even to the inhabitants of these isles of the sea has the sign appeared in full divine power—and the time has been when they were privileged so to hallow the sabbaths of Jehovah, that it was, in turn, a sign to all the nations of the earth, that unto us had been committed in a special manner, the knowledge of the only true God, and of Jesus Christ, whom he hath sent.

The hallowing of the sabbath is a sign also to the Church, for through every age and land, wherever even two or three have met together in the name of Christ, then and there they have found him in the midst of them, blessing to them his word and his ordinances, shedding around them the choicest influences of his spirit, strengthening their faith, renewing their repentance, extending pardon for the past and grace for the time to come; then and there teaching them how to pray, and inspiring the tone of their supplications—then and there opening their lips, in order that their mouths might shew forth the wonders of his praise, and tell out his works with gladness; then and there assembling them as one loving and beloved family round his own table, where they might, each one, repose, like the beloved John, upon the bosom of his master, and share a feast of such sweetness, and such refreshment, as angels never knew—a table where such a correspondence opens, *and such a communion is maintained be-*

tween the poor pilgrims of this wretched world, and Christ's world of life and glory, that for the time no intervening space seems to exist, but the connexion to be complete between God and man. On every sabbath hallowed to the Lord the Church has a commemorative sign, of the Creator's significant rest, of the Redeemer's joyful resurrection, and of the Holy Spirit's stupendous descent among them—a sign ensuring to them and to their children a perpetuity of all the covenant blessings flowing from these pregnant events, to the latest generations.

To conclude—the hallowed sabbath is a sign to the individual soul itself, deep and experimental, that it knows the God of its salvation, and is known of Him,—it leaves the mere letter observance of this transcendant ordinance to the formalist and will-worshipper, while, for itself, it lives, and moves, and has its being, in the blessedness which the first day of his week brings immediately along with it, and is sure to diffuse on all the succeeding ones,

Herein he receives the clearest apprehension of all his duties and of all his privileges—his most delightful views of the Divine character, and his most lively devotion to the Divine service—his chief supplies of strength to overcome temptation, and his most cheering anticipations of an evangelical rest. Herein he is called off from the seducing world—he is roused from the insinuating sloth—he is warned of the besetting sin—he is reminded of the forgotten duty—he is led away from the slippery path, and his feet, shod anew, with the preparation of the Gospel of peace, are helped forward in the journey to his heavenly home : and it is a sign of what has been preparing for him there, where his mind and heart shall be consummated in that holiness which is the image of the heavenly Adam, and so enter in its comprehensive powers on the fulness of his everlasting joy ; there, where God shall unveil to him his face, and disclose the full beams of his unutterable love ; and where the Lamb, the glory of God,

and the light of Heaven, shall illuminate all his thoughts, quicken all his affections, feed him with living bread, lead him to fountains of living waters, and awaken his new song of never-ending praise.

Now, if such may have been the high and powerful character of the sign once divinely instituted between Jehovah and His people, annexed to the hallowed sabbath—if possibly, it may have proved before now of such commanding and sanctifying influence to the world, the church, and the soul, it may well behove all persons who are at this time wavering on the subject of this sermon, and of this its very inferior postscript, to seek with fervency at the throne of grace, what may be the mind of the Holy Spirit, as written for our admonition, in His Revelation of saving truth.*

Charlemont Place,
March, 1838.

* Extract K.



APPENDIX:

A Letter on the minutiae of Sabbath Observance: addressed to the Congregation worshipping in the Chapel of the Molyneux Asylum for blind females, Peter-street, Dublin.*

MY DEAR FRIENDS.—On my return last week from England, I experienced great pleasure in finding, that a general consideration of sabbath observance has been excited by some well-disposed persons of this city; and that the subject is still discussed in various publications from the press. Having long mourned over sabbath-breaking as, in a general point of view, the crying sin of the British empire, and as in a private respect, the

* Inserted some time after in "The Christian Guardian," London, without authority or acknowledgment.

most unaccountable and awful relinquishment of Christian privileges, I feel myself called upon, at this interesting and hopeful juncture, to address you on the subject: while, from the present state of our Chapel, not having the power of doing so from the pulpit, as soon as the expediency of the case seems to require, in taking the present method, I have most earnestly to deprecate any construction being put upon what I now solemnly and affectionately offer you, as an unwarranted obtrusion of my peculiar sentiments upon the public. This is a subject, which, involving as it seems to do, so much of private judgment, I would only presume to address to you exclusively, in full confidence, that by such of you as desire to shew forth the praise of your Redeeming God, in your lives as well as with your lips, it will be received in the same spirit of love and candour with which it is respectfully presented.

An abiding anxiety to discover and put away sin, is one grand characteristic of

the real Christian. In vain would the conscience become tender, or the judgment correct and sound, unless the will was uniformly and zealously disposed to develop the disguises and concealments of that evil thing. The Lord Jesus Christ has pronounced, that if the eye be not single, the whole body will be full of darkness: truly perilous then, must be the state of him, whose mind is uninterested in the ascertaining of what is and what is not sin, and fatal his lethargy who is insensible of an inquiry so momentous. For these reasons I enter the more readily on the present subject, and would bespeak your patience and indulgence, towards what, at first, might appear barren and uninteresting; but knowing, that it is the glory of our God, and the honour of his sabbaths, which are involved in the discussion, let us look solely to his Spirit for his illuminating guidance, while we endeavour to elicit truth, and for his effectual application of that truth to our consciences and hearts.

It will be readily admitted, that an understanding of the divine law is essential to acceptable obedience, for otherwise it is not a reasonable service ; and also, that ignorance, darkness, and sin, are, in one sense, synonymous in the word of truth. Yet so incompatible is the habitual breach of that law with a Christian profession, that when we observe any such in a true disciple, we are constrained to attribute it to a want of consideration on the subject, or, in plainer language, to the remainder of ignorance in him. Sad alternative ! to prove him still sitting in darkness, who calls himself a child of light ; awful charge ! to accuse him of wilful ignorance, who boasts that he has been taught of God ; and to this, we are forced in an especial manner, by the variety of constructions put upon the tenor of the fourth commandment, and the widely different modes in which it is said to be duly honoured. We see, for instance, the sabbath of one man spent in a manner so *precise*, as necessarily to reflect strongly

on that of his neighbour, who makes a profession of religion equally high and orthodox, and who, in other respects, adorns it by a walk equally correct and simple. We see the one pursuing an open line of conduct, the minute parts of which would offend the conscience of the other, and from which he shrinks as from manifest transgression; and thus, in contemplating the observance of these respective sabbaths, we can scarcely believe, that two modes so different could result from the same body of plain words in which the sacred canon is conveyed. Now, here it is evident, that the one man, in his reception of the commandment, rests in the commencing clause, which, although it be exceeding broad, is yet undefined; while the other, knowing that he is bound to be holy at all times, and in all places, has had recourse to the body of the commandment itself, and the other amplifications of it, given through the scripture, and hence he learns the nature of that holiness which should distinguish *his sabbath* from his other days.

There is an error little noticed, but very prevalent in the world, in conceiving that the observance of the ancient sabbath took much of its complexional strictness from the Jewish ceremonial, and that when our blessed Lord put an end to the one, he relaxed the other. As I am not now addressing persons of the world, this had not been mentioned, but that I apprehend, from the proneness of our nature to imbibe and retain error, that this may lurk more or less in the serious mind, and secretly taint the fulfilment of an abiding duty. Wherever this misconception about the sabbath is, however small or remote in degree, it is vain to investigate particulars, or to descend to the minutiae of observance : all such would be silently, and, perhaps, unconsciously attributed to a mistaken reverence for an obsolete ceremonial, or, possibly, to a superstitious bias towards antiquated customs.

The appointment of the sabbath was not for a local, a temporary, or a ceremo-

nial use, but was designed to be perpetual in its obligation, and universal in its practice, for it was given to upright man in paradise, before the existence of any ceremonial usage whatever, and even before the revelation of the Saviour, whom those rites and ceremonies were designed to exhibit.—*Gen.* ii. 3. The fourth precept of the decalogue was not written on paper or parchment, or leaves of trees, or by a human hand, but written, with the other nine, upon tables of stone, by the finger of the great Lawgiver himself, to evince its peculiar excellence, its moral and perpetual obligation: nor was it deposited in any place less inviolable than within the ark itself; but distinguished from all the mutable injunctions, whether judicial or ritual, which were enrolled by Moses in the Pentateuch, and laid only beside the ark; thus was it, I say, distinguished from all such, by its station amongst those laws which were to endure for ever. And if it hence appears, that the morality of the sabbath is firmly es-

tablished, and that the seventh part of our time is required by God for his exclusive service, there can be no difficulty in satisfying our minds concerning the change of the day's observance from the seventh to the first. He who gave the sabbath law, is surely Lord of the sabbath observance; and to say no more, we find, that in his providential government of the Apostolic Church, he has from the beginning permitted and sanctioned the change. But it is highly probable, that this was one of the things, in which the Lord Jesus instructed his apostles, during his intercourse with them after his resurrection.

In the last verse of the forty-third chapter of the book of Ezekiel, we find a very remarkable mention made of the eighth day, and which, obscure as it may appear at first, may have a prophetic reference to the change in question, and to the peculiar privileges of those who should in the latter time be given to *understand*, and to observe the first day

sabbath.* On that day it was, that the most wonderful event in the whole history of Providence took place; the resurrection of the incarnate Jehovah; on that day, he met his disciples in person, and diffused among them the sweetest tokens of his gracious presence; on that day, Jehovah the Holy Ghost, descended upon the assembled church, in full plenitude of his miraculous and converting power; and on that day, the primitive disciples invariably met together, in order to observe all the holy ordinances, and to partake in all the precious privileges of the Christian dispensation. It is you, therefore, my friends, I now invite to a close examination of particulars, who receive this holy law in its full and spiritual meaning, equally binding, perpetual, and universal, as the others of the decalogue, who consider the observance of the sabbath no less your privilege than your duty; who *make it your delight and honourable*; who earnestly desire to

* Extract L.

stain from doing your own ways, from finding your own pleasure, and from speaking your own words ; you I now invite, to apply the faithful standard of holy writ to your habitual practice on this high day ; so may you rejoice, when you find that practice to be correct ; or speedily turn from the error of your way, when you discern that it runs devious from the line of duty.

To begin with the pursuit of temporal occupations on the sabbath day, let us consider, whether language could express a more plain, universal prohibition than that before us :—“ In it thou shalt do NO MANNER OF WORK.” Yet, as it were, to make surety doubly sure, we find it introduced with a precept declaratory of the time when the forbidden work is to be done :—“ Six days shalt thou labour, and do ALL that thou hast to do.” Thus is the negative clause, strong as it is, strengthened by a prefatory, positive injunction. Now, that man is readily condemned, who follows his worldly vocation on the sab-

bath; the open office, or warehouse, excites immediate disgust in the sober mind: but where shall we find defence for that sober mind, for employing those same condemned sabbath-breakers; holding with one professional conversation; purchasing the goods of another; and hiring the conveyance of a third. Has the real Christian done so unawares? Let him henceforth learn circumspection. Does he make a plea of necessity? Let him remember, that to make that plea valid, the existing necessity for every such act must be felt by both aggressors. But has he yet to learn, that the art of balancing expediency against duty, should be for ever buried with the other rubbish of Jesuitical subtleties; and that, whatever defence would suit his availing himself of an occasional resource to the habitual sabbath-breaker, would equally support his application to the hired steel of the Italian assassin.—Vide *James* ii. 10, 11.

In the law of the land are many regulations about the sabbath, which on a

scrutiny will be found, (with very few exceptions,) no more than a system of compromise between human convenience and the imperativeness of the divine law. When the human legislator ventures to make any distinction between the hours of the sabbath, he surely encroaches upon the prerogative of him, whom he effects to honour, and who has prescribed an unreserved and unqualified sanctification of the *WHOLE*. And as to the permitted sale of what are denominated necessities, where could the most discerning legislator find a rule for such specification? surely not in the one infallible directory, nor any where else in existence, excepting, perhaps, in the single case of milk, an article of food in some respect marked by nature, in the necessity, on the one side, of the infant to receive it, and on the other, of the domesticated brute animal to be relieved from it. But what honour does the statute-book of our country yield to the law of the *EVERLASTING*, when it *recognizes* the travelling of mail and hack-

ney coaches ; of canal boats, &c. ; the delivery of post letters ; the opening of public houses ; and the sale of specified articles—some luxurious, and all unnecessary ; to say nothing of works carried on in the military stores ;* the exercise of troops, with the total neglect and relaxation of every statute really wholesome or scriptural. It is unquestionable that a view of these things, either gives to the mind a gross offence, or an insensible bias towards a participation in this national delinquency ; for this is the certain effect of all bad example in high station.

To conclude my remarks on this part of the subject, I would adduce a circumstance to prove, how superficially even many sober minds have meditated on these points. What I allude to, is the general and

* In "the life of the late Rev. R. Hill," it is remarked, that during the unrivalled glory of Britain's Navy, under the flag of Lord Nelson, no work was ever permitted in the dock yards on Sunday, by Lord Barham, however pressing the emergency.

strong approbation often bestowed on certain eminent characters in the medical profession, for devoting their sabbath day receipts to the poor. Had these eulogists thought somewhat more deeply on what they extolled, they had, doubtless, seen these amiable men, even in the favourite point of view, no more than unprofitable servants, and felt, that they had acted otherwise, it would have been at the peril of their souls.

The commandment next extends this prohibition to dependents of every description—"Thy son, and thy daughter, thy man-servant, and thy maid-servant, and the stranger that is within thy gates." It here behoves us to pause and consider, whether we prescribe or permit any household employment on this day, which can possibly be anticipated or postponed. In the preparation of food, the most general infringement takes place; but in regard to that, we have the spirit of the law incidentally and fully illustrated by the weekly change in the nature

of the manna ; and by the prohibition of fire in the dwellings of the Israelites. We may say, indeed, that we will not do without certain things at our tables ; but surely, if we say we *cannot* do without them, experience testifies that we say falsely. The invitation of guests also : this clause obviously condemns, as certainly increasing the burden of menial occupation, and by a parity of reasoning condemns likewise the acceptance of all invitation. In cases which may occur, that call for exception to this, let us take heed, that every such exception tends simply and directly to the glory of the Lord. A different mode of conduct is often defended, by stating the inability of the servants, (not being spiritually minded,) to keep a sabbath holy to the Lord, and that such leisure would be actually injurious to their morality. But here it is forgotten, that the leisure of the very brute beast is sanctified ; and that the resting of the cattle in their stalls, redounds as much to the honour of

the Lord, and his sabbath, as any other instance of their owner's obedience; and may it not be hoped, that the dependant, at some time or other, will be led to reason, and inquire about this leisure, so scrupulously afforded to him; and who can tell the result? Yet suppose it otherwise, it surely cannot tend to dispel his ignorance about the ordinance, to require from him its habitual profanation.

I come now to notice the wise and gracious inclusion of the cattle in this merciful mandate for universal rest; and here I would premise, that an error concerning them, must be followed by a two-fold evil—our servants may be worked without our cattle, but the labour of the latter necessarily involves that of the former. I have already adverted to the grosser sins respecting them, when I glanced at hired conveyances; but these remarks not being intended for gross offenders, I must look more closely, in order to detect such evil habits as Satan is found to im-

pose as plausible and venial. When we ask the man of business, whom we meet riding on the high way, a reason for his conduct, he answers, that after the toil of the week, air and exercise are indispensable to his health, and that so far from accounting it as work, it is salutary to his beast—shallow, shallow reasoner—he begins to excuse a contempt of God's law in one case, by avowing it in another; that he has been so immoderately eager to secure the goods of this world, as to endanger his very health and life, and for his cattle, he seeks by a mere shift and change of words to cover a breach of an immutable law;—to-day he calls that exercise, which yesterday he would admit to have been work. To the question—in what case may our cattle be worked? I would make answer, to bring those to public worship who could not possibly attend it otherwise, and on pressing errands of mercy; and I venture to specify these two cases, presuming only on the spirit of that scripture—"I will have

mercy and not sacrifice." The latter case I have specially guarded ; for there are many errands of real mercy which are not pressing, and may be postponed, and which should ever give place to the paramount duties of the day ; indeed the assertion may be hazarded, that few circumstances can occur to detain the truly spiritual man from the house of prayer, or from the bosom of his family, that may not be fairly deprecated ; and in this wise, how wonderful is it, that the necessity of Sunday schools in a Christian country should be so little deplored, even by those whose benevolence constrains them to endure the most spiritual privations, rather than allow the rising generation to suffer from the worldly-mindedness of their besotted parents—how wonderful is it, that we see them so triumphantly multiplied through the empire, proclaiming the religious wisdom of our rulers, precisely as the stately prisons with their impregnable dungeons do the morality of our people. How wonderful is it, that in

this æra : certainly of political speculation and political reform, and what is more, one vaunted as of genuine Christian light and Christian energy—no plan is devised and adopted to supersede a necessity so inconsistent with the present general evangelizing spirit of the country, and so reproachful to the administration of our National Church, whose matchless constitution has admirably provided for the necessary instruction of its youth, without infringing upon the consecrated moments or the inestimable privileges of the sabbath. How wonderful is it, that no minister amongst us of any denomination, has, as yet, avowed and sought it, as an object of his pastoral exertions, that there should be no want of Sunday school drudgery among his people, but that the elders, under a sense of imperative duty, should in the six working days, provide for the intellectual and spiritual, as well as the bodily and temporal wants of the young, without a systematic encroachment on the hours of hallowed rest. But if the ex-

isting order of things is so deplorable as to afford a full and scriptural apology to the enlightened mind and the tender conscience, for the bustle, the labour and the privations of the Sunday school, what can be said for those gossiping assemblages in the chamber of the Invalid? what for those visits arising half from ceremony and half from religious connexion? what for those social medley meetings of the religious and the irreligious, where general profit is the ostensible attraction, listlessness and distrust the inseparable attendants; shall they not be ranged in the same class of inconsistencies with that anomaly in public order too often exhibited amongst us, the Sunday state dinner of the noble, and the evening route of his wife? Shall they not be left for defence to the abettors of such a profanation, to men and women, who can so demurely glory in their shame, and systematically lead the multitude to evil?

The Sunday levees of the Irish Viceroy, have been often quoted as a prece-

dent for various irregularities on the sabbath; to this we could presume to make no answer but one, that it is amongst the excellent things for which the character of his majesty may be venerated, ~~that~~ immediately upon ascending the throne, he saw their evil and banished them from his court—and it is now very generally understood, that the august example has had its due and most desirable influence on the noble personage who is the present head of the Irish administration.

Such is the mode of examining particulars, which I have pursued and which I venture to recommend to the judgment and conscience of the humble disciple, and let each one to whom this letter is addressed, consider well before he turn away from it, as too minute or too trifling—he will not be the one to admit, that there can be a shape or a degree in which sin is no trifle, nor can he reject this as a mode for disciplining the self-righteous

in empty and pharisaic austerity, as a design for a proud and stately superstructure to be built upon the sand ; for he ought to know that as the building, the church of Christ, which fitly framed together, groweth into a holy temple unto the Lord, derives its grandeur not more from the symmetry of arrangement, than from the beauty of the component parts, (even the saints who are builded together through the spirit,) so must the life and character of each be correct in the extreme, lest a defect seen there should mar the glorious edifice, of which he is an essential although an humble member. And how is this individual perfection to be attained ? how is the man of God to be thoroughly furnished unto all good works, but by an application of scripture precept to the minute parts of his conduct, by making it truly profitable for his own personal *doctrine, reproof, correction and instruction in righteousness*, by applying his single and purged eye, with microscopic accu-

racy to detect every failing and blemish in his life and conversation ; and then, in obedience and love to Him who enjoins us to cast away the offending hand or eye, to forego every act, and change every habit which is not found to adorn the doctrine, or to suit the blessed profession he has been privileged to make. Need I remind him how important is the particular case to which I have now directed his attention—that the sabbath was ordained a perpetual sign between God and his people—God's own festival ; and like every ordinance of his, sublime and comprehensive, at once retrospective, commemorative and typical ; that by it he is reminded of his high origin, his primal destination and his tremendous fall ; inasmuch as the first sun which rose on the happy Adam, called him forth to enjoy and celebrate in perfect holiness the sabbath of the great Jehovah ;* that in it he commemorates also the grand transaction which consum-

* A wrong view corrected by Lightfoot, see Extract B.

mated the work of his redemption—the resurrection of his Lord;—or need I remind him, that he is privileged to observe and enjoy it as the appointed type, the sure pledge, the blessed anticipation of that everlasting rest which remaineth for him and all the people of God. Assuredly, my dear friends, when you reflect on these things, you will not be indifferent about what has been now affectionately offered to your notice, but truly earnest to preserve this your perpetual sign of the everlasting covenant inviolate, and feeling your natural backwardness and inability to do so, you will intreat the Lord of the sabbath to grant, that each return of his holy-day may bring rest and heavenly refreshing to your souls and bodies, that in a scrutiny of its observance, no enemy may ever find cause to blaspheme, no weak brother to be offended, nor the religion of Jesus Christ be wounded in the house of his friends; but that from making it your delight here, through faith and hope,

you may in due time be called to celebrate it, holy and eternal, in the courts above ; and so prays for you and for himself.

Your faithful Friend and Minister,

JOHN CROSTHWAITE.

Molyneux Asylum,
Oct. 13, 1818.

EXTRACT A.

Lightfoot's Works, Pitman's Ed. 1822, Vol. II. p. 136.
Deut. v. 15.

IN rehearsing the ten commandments, he (Moses) proposeth a reason of the sabbath's ordaining, differing from that in Exodus : there it was, because ' God rested on the seventh day ;' here it is, ' because of their delivery out of Egypt :' and so here it respecteth the Jewish sabbath more properly,—there, the sabbath in its pure morality and perpetuity : and here is a figure of what is now come to pass in our sabbath, celebrated in memorial of redemption as well as of creation.

EXTRACT B.

Vol. II. p. 335. Gen. iii.

THE woman thinking it had been a good angel that spake in the trunk of the serpent, she entereth communication with the devil ; who, perceiving her both to add to and to diminish from the commandment that was given them, groweth the more impudent to tempt ; and seduceth her by the “lust of the flesh, and the lust of the eyes, and the pride of life :”^a and she persuadeth her husband ; and so they both are fallen on the very same day that they are created.^b

Christ is promised before the man and the woman are censured : and they are questioned also, before they be sentenced ; but so was not Satan ; for God had mercy in store for them, but none for him. The curse is not upon man himself, but upon the earth ; to teach him to set his affections on things above, and not on the cursed ground,—and not to look for an earthly kingdom of Christ on this earth, which the Lord hath cursed.

Adam apprehendeth and layeth hold upon the promise by faith ; and, in evidence of this his faith, he calleth his wife’s name ‘Eve,’ or ‘Life,’ because she was to be the mother of Christ according to the flesh, by whom life should come ;

^a 1 John ii. 16. ^b Gen. iii. 1—3. Psal. xlix. 12.

—and of all believers, that, by faith, should live in him. For an outward sign and seal of this his faith, and for a farther and more lively expression of the same, God teacheth him the rite of sacrifice, to lay Christ dying before his eyes in a visible figure: and, with the skins of the sacrificed beasts, God teacheth him and his wife to clothe their bodies. And thus the first thing that dieth in the world, is Christ in a figure.

At the end of this third chapter, imagine the three first verses of chap. ii, concerning the sabbath to be observed, to come in, and suppose the texture of the story to lie thus:—Adam, thus fallen, censured, recovered, instructed, and expelled Eden on the sixth day,—the next day following he, by God's appointment, keepeth for a sabbath, or a holy rest, and spendeth it only in divine duties. Now the reason why it standeth in the place where it doth, chap. ii. is,—partly, because Moses would lay the seven days, or the first week of the world, altogether without interposition; and partly, because he would show, by setting it before Adam's fall, that had he persisted in innocency, yet must he have observed a sabbath.

The seventh day, or sabbath, is not bounded in the text with the same limits that the other days are; for it is not said of it, as it was of them, 'The evening and the morning were the

seventh day ;' because a time should come, when it should have a new beginning and end ; and though, to the Jews, it was from even to even,—yet, from the beginning, it was not so expressed.

Vol. XII. p. 18.

WHILST I a little more narrowly consider that severe interdiction, by which the Nazarite was forbidden the total use of the vine, not only that he should not drink of the wine, but not so much as taste of the grape, not the pulp nor stone of the grape, no, not the bark of the vine ; I cannot but call to mind,

I. Whether the vine might not be the tree in paradise, that had been forbidden to Adam, by the tasting of which he sinned. The Jewish doctors positively affirm this without any scruple.

II. Whether that law about the Nazarites had not some reference to Adam; while he was under that prohibition, in the state of innocency. For if the bodily and legal uncleannesses, about which there are such strict precepts, Num. V. especially the leprosy, the greatest of all uncleannesses,—did excellently decipher the state and nature of sin ; might not the laws about Nazarites, which concerned the greatest purities in a most pure religion [Lam. iv. 7], be something in commemoration of the state of man before his fall ?

EXTRACT C.

Vol. V. p. 246. John v. 8.

NOW Christ, in this command, cannot be conceived to have intended to vilify the sabbath, as it was a day of rest,—or to lay that ordinance, of keeping such a day of rest unto the Lord, in the dirt: but he that was to alter the sabbath to a new day, and in that equality of working which he had with the Father,—he was to set a new sabbath day upon the finishing of the work of redemption, as the Father had done the old, upon the creation: and, therefore, as in preface to such a thing, he both giveth such a command, and pleadeth for what he had done, from his divine authority, as beginning to shake the day, which, within two years, was to be changed to another. The proof of the divine institution of the day of the Christian sabbath, may be begun here.

EXTRACT D.

Vol. XL p. 358-9. Mat. xxviii. 1.

WITH good reason, did our blessed Saviour remove the sabbath to this day, the day of his resurrection, the day which the Lord had made, Psal. cxviii. 24, when now the stone, which th

builders refused, was become the head-stone in the corner. For

I. When Christ was to make a new world, or a new creation, it^a was necessary for him to make a new sabbath. The sabbath of the old creation, was not proper for the new.

II. The kingdom of Christ took its beginning principally from the resurrection of Christ : when he had now overcome death and hell. (The Jews themselves confess, that the kingdom of the Messiah was to begin with the resurrection of the dead, and the renewing of the world.) Therefore it was very proper, that that day from which Christ's kingdom took its beginning, should pass into the sabbath, rather than the old sabbath, the memorial of the creation.

III. That old sabbath was not instituted till after the giving the promise of Christ, Gen. iii. 15 ; and the rest of God on that seventh day was, chiefly, in having perfected the new creation in Christ ; that, also, was the sabbatical rest of Adam. When, therefore, that was accomplished, which was then promised, namely, the bruising of the serpent's head, by the resurrection^b of Christ—and that was fulfilled which was typified and represented in the old sabbath, namely, the finishing of a new creation,—the sabbath could not but justly be transferred to that day, on which these things were done.

^a Isa. lxx. 17.

^b Heb. ii. 14.

IV. It was necessary that the Christians should have a sabbath given them distinct from the sabbath of the Jews, that a Christian might be thereby distinguished from a Jew. For as the law took great care to provide, that a Jew might be distinguished from a Heathen; so it was provided by the gospel, with the like care, that, partly, by the forsaking of those rites, partly, by the bringing-in of different manners and observances, a Christian might be distinguished from a Jew. The law was not more solicitous to mark out and separate a Jew from a Heathen by circumcision, than the gospel hath been,—that, by the same circumcision, a Christian should not Judaize. And the same care it hath deservedly taken about the sabbath: for since the Jews, among other marks of distinction, were made of a different colour, as it were, from all nations, by their keeping the sabbath,—it was necessary, that, by the bringing-in of another sabbath (since of necessity a sabbath must be kept up), that Christians might be of a different colour from the Jews.

EXTRACT E.

Abbott's Way to do Good, chap. 10, p. 297.

THE force of authority and personal influence, have a far greater control over men's opinions; and reason, far less, than is generally imagined.

Suppose, for example, that for the sake of trying an experiment upon human mind, and testing the real strength of truth, that the philosophers of England should divide themselves into two parties, equal in talents and numbers, and enter into a controversy, making a question, for this purpose, of some undoubted truth. Let one party maintain, for example, the truth that the earth is in motion, and the other, the falsehood that it is at rest. The latter would, of course, pretend that recent discoveries and calculations had overturned the long-received opinions, and that, after all, it was proved that it was the sun, not the earth, that revolved. We must suppose that this latter party are equal in talents, and standing, and influence, with the others, and that they are believed to be honest and sincere, and that they maintain their cause with the same industry in arraying the facts which seem to favour their cause, and in fabricating ingenious arguments which should exhibit the appearance of mathematical reasoning.— Suppose the discussion to go on for half a century, what would be the result? “Why every man,” you would at once reply, “of any intelligence and understanding, who would devote any proper attention to the subject, would be brought to the right side. The evidence for the truth in this case, is overwhelming.” Very well: admit it. But what percentage of the whole mass of *any people* are men of intelligence and under-

standing ; and what percentage of those would have paid such attention to the subject, as to separate for themselves truth from falsehood, and to form an independent judgment of the case, and see distinctly the solidity of the arguments for the truth, and the fallacy of those for the error ? A very small one. The result would probably be, that the mass of the people would be divided between the contending parties, pretty nearly in proportion to the numbers, and standing, and personal influence and popularity of the respective leaders, and the termination of the experiment would show that the opinions of mankind on almost any subject which they hear discussed, and on which they seem to form a judgment independently, rest, after all, upon the weight of authority, and not upon the perceived conclusiveness of the reasonings.

EXTRACT F.

Lock's Essay, Book II. cap. 28. sec. 6-8.

It would be utterly in vain to suppose a rule set to the free actions of man, without annexing to it some enforcement of good and evil, to determine his will. We must, whenever we suppose a law, suppose also some reward or punishment annexed to that law. It would be in vain for one intelligent being to set a rule to the actions of another, if he had it not in his power to

reward the compliance with, and punish deviation from his rule, by some good and evil, that is not the natural product and consequence of the action itself.

That God has given a rule whereby men should govern themselves, I think there is no one so brutish as to deny. He has a right to do it: we are his creatures. He has goodness and wisdom to direct our actions to that which is best, and he has power to enforce it by rewards and punishments of infinite weight and duration, in another life, for no body can take us out of his hands. This is the only true touchstone of moral rectitude.

EXTRACT G.

Roberts' Portraiture of a Christian Gentleman, p. 250, 251.
Lond. 1831.

HAPPY day for the body and soul of man ! The world's birthday ; sign of an everlasting covenant between God and his faithful worshippers ; day of Jehovah and his creation : and more honourable still our Christian Sabbath, the birthday of the spiritual world ; earnest of perpetual rest ; day of the Lord, and the redemption completed. But, happy and honourable, as is this hallowed day, man has not been wanting in endeavours to dash the cup of blessedness from his lips. He has been solicitous and ingenious *to discover* grounds for disputing the import and

obligation of one of the plainest passages in the Bible, and to furnish himself with a pretext for renouncing a gift of God so full of grace and mercy, that none, save the gift of himself in his mysterious work of redemption, may be compared with it. Man has been studious to discover a ligament designed to hold him in communion with Heaven, and to let in the torrents of a polluted world upon that little spot where our Shepherd calls us to lie down in green pastures, and repose beside the still waters.

When we find such a man as Dr. Paley, in his anxiety to avoid the plain and palpable meaning of the second and third verses of the second chapter of Genesis, maintaining that, as the passage does not say that Jehovah *then* blessed and sanctified the seventh day, but only that he blessed and sanctified it because he rested from all his work, the Hebrew historian alluded by anticipation to the Jewish Sabbath, we can no longer wonder at any triumph of subtlety over sense, or of vanity over judgment.

These few arguments are here noticed as affording a specimen of the manner in which, by some unaccountable obliquity of the will, even great and estimable persons have been led to bring obvious passages into controversy and doubt, which in their natural sense are the vehicles of blessings and privileges, and gracious testimonies of Divine favour.

The argument for the observance of the Sab-

bath is happily not a long one ; and most happy it is for the human race, that God has proclaimed his will, in this respect, in terms not to be mistaken. He sanctified it, or, in other words, commanded it to be kept holy by the eldest of all his mundane institutions ; but man, by a perverse construction, has sought to bring down the ordinance from that lofty position from which it overlooks the world, to the date and level of the Hebrew economy, and to circumscribe it within the scope and limit of a defunct dispensation. Dr. Paley's construction depends upon the assumption, that the book of Genesis was not composed until after the promulgation of the law ; for if Moses used the words, "and God blessed the seventh day, and sanctified it," by a prolepsis, the law enjoining the observance on the Israelites must have been given them before those words were written ; a point no where established or countenanced, and, therefore, wholly a gratuitous assumption. And why assumed ? On the ground only that the inference drawn from the silence of the Pentateuch respecting the fact of the sabbatical observance in the patriarchal ages must otherwise be abandoned ; but the inference is unsound, and therefore the proleptical construction has neither necessity to excuse it, nor fact to support it.

Is the decalogue, then, which has been so carefully kept by itself, through the whole *period of the Jewish history*, to be regarded as a

part of the ceremonial law? Is a system of ordinances, having all the characters of immutability, and twice written by the finger of Almighty God on tables of stone, to be regarded as in the same predicament with a temporary compilation of institutes, intended only to preserve God's people from idolatrous communication and intermixture, and to shadow forth the mysteries of future grace and glory? and if not, was the totality and integrity of that great record, consecrated by its position within the ark, in the holy of holies, to be mutilated and defaced by the obliteration of one of its commandments? Who shall profane that sacred enclosure, but the enemy of God and man?

One day in seven, as a day of sacred rest, and as a day of commemoration, was given to the first man and his posterities; was given to the children of Israel; and was given in promise to the Gentile world, to celebrate therein the successive wonders of Jehovah's love, the creation of a glorious world, and the restoration of its fallen inhabitants, with all the intermediate preparatives and disclosures of Divine mercy. Christ's resurrection and return to glory, completed the stupendous work of grace, and opened the prospect of an eternal Sabbath, wrought by a work of love ineffable; whereby it was revealed, that "there remaineth a rest for the people of God, into which he that is entered hath ceased from his works, as God did from

his." Thus the Christian Sabbath hath not abrogated the Sabbath of the Jews, but taken it into itself, as a law of immutable obligation; not indeed by an express recorded appointment, but by the sanction of our Lord's own blessed example, by apostolical practice, and by a continued stream of observance, which has flowed through all ages of the church to the present time.

Christ came not "to destroy, but to fulfil," and hath declared, that "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." (Matt. v. 17-19.) And if the Sabbath be considered as a type of the heavenly rest of the people of God, as long as the anti-type is deferred, or in progress to its accomplishment, the type must necessarily continue.

When an inroad is made upon the Sabbath, no barrier-line can stop the progress of desecration. One practice of disrespect gives birth to another, encroachment follows encroachment, till the queen of days is stripped of her diadem, and mingled with the crowd and riot of the week.

Many and various are the causes, proximate and remote, which involve the destinies of states *and empires*. Many operate unobserved, by a

train of silent consequences; some by decided, some by ambiguous influence; some by slow results, some by rapid development; some through the passions, some through the understanding; some by physical, some by moral agency; but in the history of every nation, some ascendant cause usually takes the lead, and works with a preponderating influence, controlling the issues of events in a course of aggrandisement or depression. In the great career of this nation, the consecration of the Sabbath has been the basis of our peculiar glory. Here only, and principally within the pale of our national church, the day of the Lord has been proclaimed a day of thorough sanctity, in its entire length. Such is the value of this day to man, that his great spiritual enemy has no shorter way of compassing his ends against his soul and body, than by persuading him to give ear to those unsanctified arguments, which seek to release him from the duties, or rob him of the privileges of the Sabbath of the Lord.

This day is the nursling of the Church of England; she hides it in her bosom, and hushes it to repose. She will give it into the hands, neither of the Jew, the Papist, nor the Puritan, still less will she cast it upon the world, to be baptized and nurtured in its temporizing principles and lax observances. The ordinance of the Sabbath is the pledge of her own continuance. She enjoins on this day the "mirth of the

tabret to cease," and the roll of idle vehicles, and all commotion, whether of business or pleasure, to be suspended, that the wearied soul may be refreshed from the fountains of consolation and instruction. While she throws aside all burthensome rites, she tells us in her homilies, that "whatsoever is found in this commandment (to keep the Sabbath day holy) appertaining to the law of nature, as a thing most godly, most just, and needful to God's glory, ought to be retained and kept of all good Christian people. Therefore, by this commandment, we ought to have a time, as one day in the week, wherein we ought to rest, yea, from our lawful and needful works;" and again, "God's obedient children should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service."

Thus our excellent Church dictates to her congregations the lessons of conservative wisdom. After the public offices of religion are ended, she makes each private house a sanctuary, placing the children and servants round their natural instructors in devout communion; or suggests to the exercised Christian the subjects of devout meditation. We trust, though with trembling, that while the tides of business and amusement threaten her with destruction, her sanctuary, with its awful precinct, will stand *till the Bridegroom comes*; and that her faithful

worshippers will, in the mean time, continue to keep their morning and evening watch, and proclaim with unceasing earnestness the precious sanctity of this one day in seven as the earliest grace of God to man, and the great primeval pledge of his affiliation and obedience.

EXTRACT H.

Maurice's Social Religion Exemplified, p. 431.

IF at any time you think it expedient for your safety to prove any person upon this, bring him to the law of God, the eternal moral law of God contained in the ten commandments, and ask him does he look upon that law of God as the rule of his life? If he denies it, avoid him.— If he answers with reserves and evasions, avoid him: If he only says, 'Tis a rule, and, for the matter of it, a good rule; avoid him. If he says that it is a good rule to him, but a *passive* one that says nothing to him; still avoid him. If he says he is not under the commanding power of it, turn away from him. *To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.*

It is certainly very awful to hear a man give the law a good word with a design to destroy it; but some of us have known that to be true. He that says that we are not under the commanding power of the law of God, let him screen himself !

under twenty flattering distinctions, is a destroyer of God's law ; for that law that does not command me, is no law to me ; nor can my walking contrary thereunto be, by the wisest and most impartial judges, esteemed a transgression thereof. When I see persons weary of the good old plain distinction between the law as a covenant, and the law as a rule, and that Christ has delivered us from under the law as a *covenant*, but has established it as a *rule* ; I say, when I see persons quibbling upon this, and loth to receive it, I always suspect them.

EXTRACT I.

Owen on Heb. Exer. 39.

The opinion of the institution of the Sabbath from the beginning of the world, is founded principally on a double testimony, one in the Old Testament, and the other in the New ; and both of them seem to me of so uncontrollable an evidence that I have often wondered how any soberminded and learned persons ever undertook to evade their force or efficacy in this cause.

Indeed the institution of the Sabbath, as recorded by Moses, with the reason of God's rest joined with it, is so express, that to doubt whether there was, from the beginning, a practice conformable to it, among all those who truly

feared God, though the particulars are not recorded, can only arise from the love of paradox and a rage for hypothesis.

As for those who assign the institution of this day to the apostles, although the supposition be false, yet it weakens not the divine original of it. For an obligation lying on all believers to observe a sabbath unto the Lord, and the day observed under the law of Moses being removed, it is not to be imagined that the apostles fixed on another day, without immediate direction from the Lord Jesus Christ. For indeed they delivered nothing to be constantly observed in the worship of God, but what they had his authority for.—1 Cor. xi. 23.

Under the New Testament, we have a new creation, a new law of creation, a new covenant, the rest of Christ in that work, law and covenant, the limiting of a day of rest unto us on the day wherein he entered into his rest, a new name given to this day, with respect to his authority by whom it was appointed, and an observance of it by all the churches; so that we may say of it, "This is the day which the Lord hath made: we will rejoice and be glad in it," as Ps. cxviii. 24.

On this day, throughout all ages, hath the edification of the churches being carried on; and that public revenue of glory been rendered unto God, which is his due. On this day, hath God given his presents to all his solemn ordinances,

for all the ends for which he hath appointed them. Nor hath he by any means given the least intimation of his displeasure against his churches, for the continuance in the observance of it. On the other hand, not only have the wisest and holiest men, who have complained of the sins of their several times and ages wherein they lived, which procured the pouring out of the judgments of God upon them, constantly reckoned the neglect and profanation of the Lord's day among these sins ; but such instances have been given of particular severities against them who have openly profaned this day, and that upon unquestionable testimonies, as may well affect the minds and consciences of those who profess a reverence of God, in the holy dispensations of his providence.

Let men in whose hearts are the ways of God, seriously consider the use that hath been made, under the blessing of God, of the conscientious observance of the Lord's day, in the past and present age, to the promotion of holiness, righteousness, and religion universally in the power of it. And if they are not under invincible prejudices, it will be very difficult for them to judge, that it is a plant which our heavenly Father hath not planted. For my part, I must not only say, but plead whilst I live in this world, and leave this testimony to the present and future ages, if these papers see the light *and do survive*, that if I have ever seen any

thing in the ways and worship of God, wherein the power of religion or godliness had been expressed; any thing that hath represented the holiness of the gospel, and of the Author of it; any thing that hath looked like a prelude unto the everlasting sabbath and rest with God, which we aim through grace to come to; it hath been there, and with them, where and amongst whom the Lord's day hath been had in highest esteem, and a strict observance of it attended to, as an ordinance of our Lord Jesus Christ. The remembrance of the ministry, of the walk and conversation, of the faith and love of those who in this nation have most zealously pleaded for, and have in their persons and families, and churches or parishes, been the most strict observers of this day, will be precious with them that fear the Lord, whilst the sun and moon endure. Their doctrine also in this matter, with the blessing that attended it, was that for which multitudes now at rest do bless God, and in which many that are yet alive do greatly rejoice. Let these things be despised by those who are otherwise minded; to me they are of great weight and importance.

EXTRACT J.

Pool's Annotations, Ex. xx. 11.

It is remarkable, the blessing and sanctification are not appropriated to the seventh day, but to

the sabbath day—whether it should be the seventh day, as to the Jews it then was, or the first day, as to us Christians, now it is, which change seems hereby to be insinuated.

EXTRACT K.

Muir's Sermons, Edin. 1830. p. 287.

FINALLY, whatever be your care and assiduity in the study of the sacred Scriptures, never forget that, full and clear as the revelation of the Divine will is, you are brought, for practical purposes and for your eternal welfare, to apprehend the truths which are disclosed ONLY BY THE TEACHING OF HEAVENLY GRACE. In promoting such ends, the apostle Paul has declared, that THE NATURAL MAN KNOWETH NOT THE THINGS OF THE SPIRIT, BECAUSE THEY ARE SPIRITUALLY DISCERNED. There is majesty and purity in them all, which render them the objects of aversion to the corrupted heart. The sinful world raises a cloud before the eyes, and hides the glorious realities which ought to attract and fix the mind.

EXTRACT L.

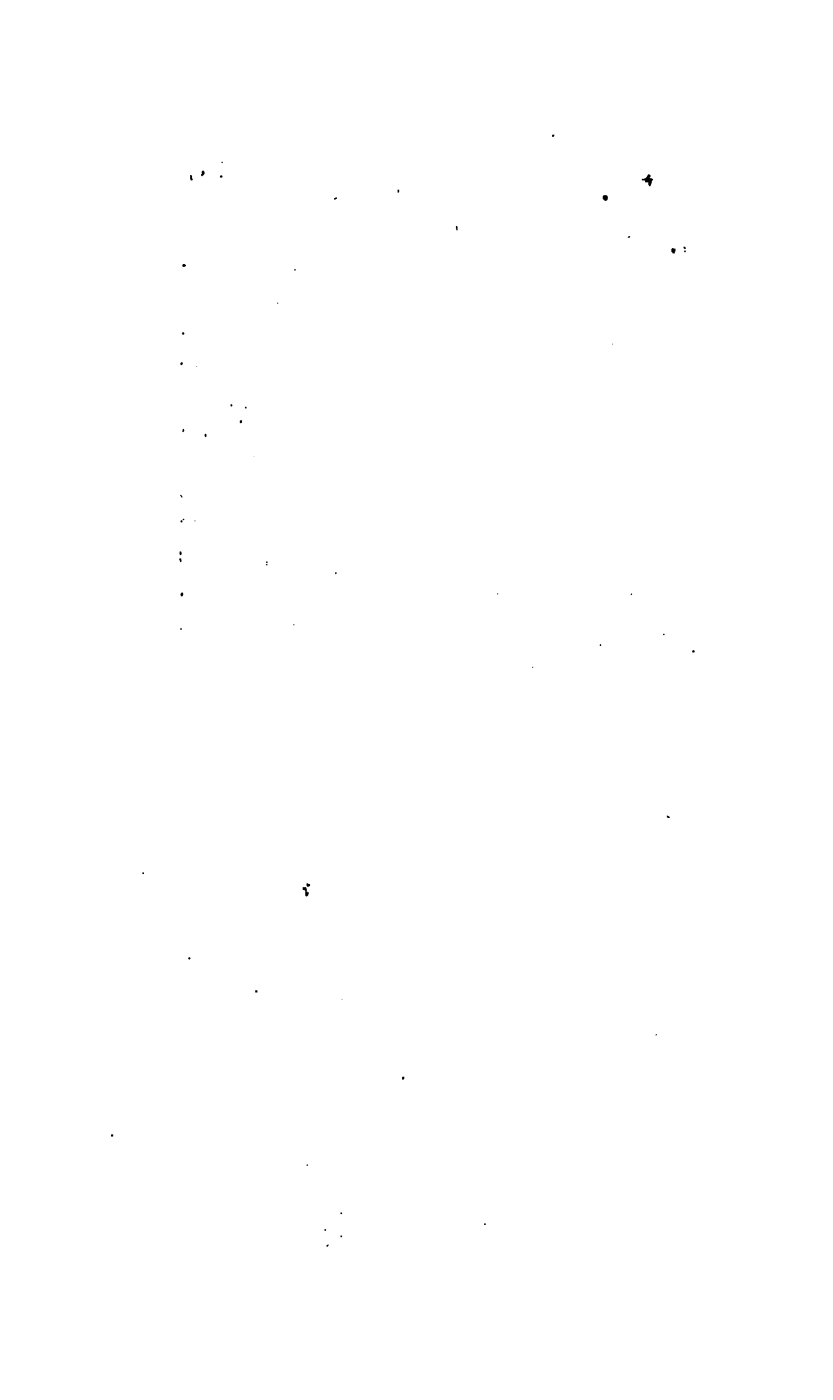
Gill's Exposition.—Ezekiel xliii. 27.

It shall be that upon the eighth day, and so forward, that is, on the first day of the week, or Lord's day, the Christian Sabbath, the next day after the seventh, and so upon every return

of it, in which Christian ministrations are exercised, the word preached, ordinances administered, and works of righteousness and charity done. See John xx. 19-26; Acts xx. 7; 1 Cor. xvi. 2.—*The priests shall make your burnt offerings upon the altar, and your peace offerings, or thank offerings; preach Christ and him crucified to the people; and offer up the sacrifices of prayer and praise unto God for them: and I will accept you, saith the Lord God; through Christ the Mediator, in whom He is well pleased, who is the altar on which such sacrifices are accepted, and become well pleasing to God.*—Isa. lvi. 7; 1 Peter ii. 5.

THE END.

It is proper to mention, that "The Letter" above was published soon after in the Christian Guardian, London, without either permission or acknowledgment.



THE FOUNDATION STONE.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

David.

A SERMON

PREACHED IN

THE PARISH CHURCH OF ST. LUKE,

ON SUNDAY, 13th FEB. 1834.

BY

THE REV. J. CROSTHWAITE,

First Chaplain to Her Royal Highness the Duchess of Kent, (1818,) and a Prebendary
of St. Patrick's.

SOLD FOR THE BENEFIT OF THE

FEMALE SCHOOL IN TEMPLE-COURT,

CASTLE-STREET.

DUBLIN

WILLIAM CURRY, JUN. AND COMPANY,

SAMUEL HOLDSWORTH, LONDON.

1839.

743075

JOHN S. FOLDS, Printer, 5, Bachelor's-walk, Dublin.

THE FOUNDATION STONE.

LUKE vi. 47.

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like : he is like a man who built a house, and digged deep, and laid the foundation on a Rock."

It was said, with much emphasis, of the great Pensionary of Holland, that no man need think of transacting business with him, unless in his own straightforward and honest manner ; and yet, my friends, men of the most profound understanding, the most penetrating discernment, and the most diversified experience, think of dealing with the great Searcher of hearts about the only concern respecting themselves worthy of a thought, in any and every manner, but that, which they themselves would confess to be honest or straightforward. David left it as an axiom among his weighty sentences, "*that if he regarded iniquity in his heart, the Lord would not hear him.*" And our Lord Jesus Christ knowing well the false hopes and deceitful rea-

sonings of the human heart, multiplied warnings to his hearers, that nothing short of vital holiness and personal righteousness could avail in the business of religion and the concern of the soul; that he who goes about to build upon any other foundation than that which he affects to know and to value, or with any other materials than what are supplied by the word of God's grace, should find, that whatever might have been his cost or his labour, his house should one day fall upon his head, and crush him everlastingly under its ruins. Our Lord appears to have collected the whole force of these admonitions and alarms, into the concise parable before us; that as He, the Messiah, is the Stone laid in Zion for a foundation—the Rock of Ages, the Rock of Salvation—so every man that nameth His name has an inevitable dilemma placed before him, as upon that stone he must either build or split.

Whosoever cometh to me, and heareth my sayings, and doeth them. Such as are given to him by the Father, such as he invites and encourages to come, they that labour and are heavy laden, who come as ruined, perishing sinners, who believe in him, and give themselves up to him, to be saved by him, with an everlasting salvation—all which, coming and hearing, believing

and trusting, is owing to the power of special and efficacious grace—they receive his sayings as doctrines, not with the outward ear only, but so as to understand them, and love them, and believe them, so as to feel a power, and taste a sweetness in them. And they receive his sayings as precepts, not with the sickly smile of cold obsequiousness, but with the honest assent of the mind, to what it perceives to be *holy, just, and good*, and with the warm affections of the heart, which yearns after the righteousness which the Saviour has commanded, as not the least among the heavenly things which he has promised to his followers. Such a man builds his all, for time and eternity, upon the Lord Jesus Christ; revealed in his covenant offices as the Fountain Stone of his church; upon Christ, as comprehending the sum and substance of divine wisdom and love, of divine grace and righteousness. It is true, he rests that all, upon a foundation to him invisible, but one which shall never fail while immutability is numbered among the attributes of Israel's Jehovah: it is true, he raises the costly superstructure to the glory of God exclusively; but that superstructure shall endure so long as saint or seraph shall be found to extol redeeming glory before the throne above. We are aware

that this expressive parable, so explicit as to unprofitable hearing and self-deception, has fallen into the hands of *thieves and robbers*, who would spoil it of all life and spiritual bearing; such thieves as are aiming at heaven, not by the finished work of the Redeemer, but are climbing up by another way, who scruple not to rob God the Son of his honour, as the only foundation that is laid, and God the Father of his glory, in having, for the sake of fallen man, laid such a foundation in the everlasting counsels. But it must not be given up to such blind leaders of the blind, nor to those who would make a fair show in the flesh, and appear outwardly righteous before men.

Every saying of our Lord, whether communicated through prophets or apostles, evangelists or teachers, or by his own lips, plainly asserts that he is the Foundation Stone which God, in triune council, has laid in Zion, for the redemption and glorification of his people. Now as the foundation is that which bears the weight of the whole fabric, so the Saviour bore the heavy burden, in all its accumulated immensity; the weight of Israel's sins, and of Israel's infirmities; the weight of God's wrath, and of the requirements of the inflexible law, and of the demands of inviolate justice; he took all upon

himself, and ever since the government of the saintly kingdom has rested upon his shoulders ; all the cares of the ransomed family, their failings and shortcomings, their imperfections and backslidings have been cast on him ; and also he may truly say, “ *thou hast made me to serve with thy sins—thou hast wearied me with thine iniquities.* ” On him the whole building of mercy was reared in the ancient decree and purpose of heaven ; and accordingly in the execution of that decree, in the accomplishment of that purpose, in the administration of that providence and grace ; in the calling, conversion, and sanctification of the saints, and in the bearing with all their helplessness and provocations, all is laid on Christ. To this foundation the Father draws them by his word, accompanied by the Holy Ghost ; there every thought goes into a gentle, willing captivity ; love sweetly unites them to Him whose strength is put forth in their weakness, and from Whom a life endless and indestructible is communicated to every stone that rests in Him. There they are sensibly borne up above despondency, above a spirit of heaviness, above the meditations of terror, above the dark regions of the shadow of death. There faith plants her foot, hope casts in her anchor, and love raises her joyous carol, that at length she

has found peace to her troubled conscience, and rest to her wearied soul.

And as on this foundation the sure mercies of David are built up for ever, so in laying it, judgment was laid to the line, and righteousness to the plummet: the undertakings of Emmanuel were entered on in divine love, and executed in divine power. The everlasting righteousness which he brought in answered all the demands of line upon line, and precept upon precept: the inflictions which he endured satisfied all the penal exactions of avenging justice to the uttermost. Whatever is truly reared upon this foundation must be a complete building, and go up with the seven eyes of the Lord upon it: there can be no breach in it, no shake, no settlement, to occasion any dishonour to the law, nor can any part overhang to the injury of divine justice, or an offence to divine holiness. The divine architect has himself chosen the Foundation Stone, elect and precious, and every living stone in it; and He himself has engraven it with grace, grace unto it, and has announced its name, *the Temple of the living God*; and the city in which it stands, *JEHOVAH Shamma*."

"Whosoever cometh to me, and heareth my sayings, and doeth them." My friends, it is a

most fearful thing to consider how many there are around us, who imagine that because they attend, or seek out here and there, what they think, and by way of eminence style, *Gospel preaching*, and are not doing habitually, grossly, and palpably, what they think, and by way of eminence, style the works of the flesh, the works of darkness, that they are at once (as having come to Christ) hearing and doing his sayings. Among the ruling passions of the day, be it for moral weal or woe, one is for indefatigable Gospel-hearing, and for interminable evangelical working. But may it not be feared that some, out of the multitude of those critical hearers do not know the true laying of the true foundation, and that some of the busy doers around us are not building each his own house, by the inflexible rules of the written word. It is not to be supposed that amidst such general excitement, bustle, and experiment, the enemy should be idle, or his ministers deficient in either number or power, as *angels of LIGHT*. But the devil cares little how wide or how fair the show of religion, provided the individuals engaged be each building his own house, either on the sand of creature device, or with materials, not of sanctified durability. He knows well that the wall *daubed with untempered mortar*,

shall as surely fall under the coming tempest, as the wall built without a foundation. He cares not, how much gospels are multiplied, and modified, and diversified to meet the demand of *itching ears* ; he cares not how the *busy bodies* are supplied with religious publications and societies, devices and discoveries : the devil knows it and exults in it, that on the one side whatever amongst them is sterling and from God, shall be reckoned to us as talents, for which an account will be required ; but that on the other hand, they involve moral paradoxes and absurdities as monstrous as ever branded a Unitarian Bible or a Romish Manual. Satan knows, that they go to deface the line of demarcation, drawn by God himself, between his children and the children of the world, and to confound what is intrinsically good and what is merely useful. He cares not how sublime, or even how true the predictions of Balaam, provided the prophet leads the Israelites to pagan connexions, and to pagan destruction ; he cares not how profusely the alms may fall from the bag of Judas, provided the apostle be at heart a thief and a betrayer : he cares not how saintly the baptismal profession of the distinguished Simon, provided the open handed convert be still under the two-fold Satannic spell, *the gall*

of bitterness and the bond of iniquity: he cares not how good the things which Herod hears, or how good the things he gladly does, provided the royal disciple can repose himself after his Gospel sermon, and his Gospel labour, in the soft lap where the sword lies ready for the head of the Baptist. No, friends, nor does the devil care how boldly Peter himself preaches the cross of Jesus Christ, provided the mask of dissimulation be ready, to screen off its reproach. What careth he, that the walls of the Rotundo were burst asunder, by a multitude collected by a Gospel trumpet, so long as by the same multitude, the walls of God's own house are lightly esteemed, and God's own table habitually deserted? What careth he, that every child in Ireland was receiving a religious education, so long as Baal's priests were joint directors, and Baal's Bible the manual of instruction? What careth he, that all the books ever written upon curious arts, were cast into the fire, so long as the magicians themselves were retained, to perpetuate their craft, in working up our new devices?

Our Lord said to Nicodemus, *he that doeth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God*. Oh, how strictly then should Christian builders

assort their materials, their tools, their fellow-labourers; and how minutely examine their line and their plummet, lest they be not the Lord's! and, *except He build the house, they labour in vain that build it.* However various the works or buildings noticed in the Sacred Volume, the workers and builders themselves are divided by a line of demarcation, straight as the arrow's flight, and inflexible as its shaft, and are set over against each other in one unalterable opposition, the wise and the foolish: or, as in many of the Psalms, the 112th for instance, *the blessed and the wicked.* *His heart* (the blessed) *is established, trusting in the Lord, his righteousness endureth for ever,* (he builds upon a rock;) but saith David, *the desire of the wicked shall perish,* his house must fall. He calls them blessed, separated to God's service, to his purifying grace here, to his covenant glory hereafter; sanctified in the electing purpose of God the Father, washed in the atoning blood of God the Son, and renewed in the converting illumination of God the Spirit, they are brought to the feet of Jesus, and given to receive his sayings with a believing and obedient heart; and learn practically the lessons of true Gospel wisdom—that without faith, it is impossible to please God; that to be without hope, is to be without Him

in the world ; and to be without love, is to be as nothing in his sight. And they do become rich in the works of faith, in the patience of hope, and in the labours of love. And such a one is said here, in the language of the parable, to be, as a wise man, *who had digged deep* : one who prizes his immortal soul and its salvation, who diligently searches for such a foundation as may insure it against all the casualties of time, the attacks of enemies, the terrible storms of death and judgment. And, my friends, he does dig deeply, and try narrowly for the mighty Stone, the Scriptural Rock : he reads, he marks, he digests every sentence, every word that can acquaint him with the Lord Jesus Christ ; and the Holy Spirit, by faith and repentance, clears away the rubbish that lies between the soul and the living Rock ; it squares, and fits, and polishes the rude and rough material. The work begun by the Spirit must be accomplished : the impenitent and stony-hearted sinner is therefore made to cleave to the foundation, and once cemented to it, by an experimental sense of redeeming love, he becomes settled, firm, immoveable ; he ranges and he lines with the very choicest of the divine materials, not only in himself ornamental to the goodly structure, but absolutely indispensable to the perfection of its symmetry.

And may we not well pause here, and consider what could all the rains, and floods, and winds of earth and hell avail against a work, which has the blessing of a good God upon it, from first to last, and the glory of a great God concerned in its grandeur and perpetuity. The devil may buffet and harass the soul with divers temptations, but his fiery darts shall never inflict a fatal or incurable wound. The world may cast a flood of persecution after him, but it shall never carry him away. The flesh may drive a strong, invidious under-current of inbred corruptions against him, but even it shall never undermine or upset him. A veering wind of divers and strange doctrine may toss and even afflict him, but shall never make shipwreck of his faith, nor shake the steadfastness of his good profession. He finds some well known saying of his Master suited to every temptation, in implicit obedience to which, he repels the enemy, and enduring, wins the blessing; and under every trial, a promise rich and full comes to his mind, in the abounding consolation of which, his patience is recruited, and confirmed, and in it he is enabled to possess his soul.

My friends, the awful contrast given in the second portion of the parable is pourtrayed too

plainly in its simplicity, to require any lengthened observation. As already remarked from some old writer, the man who *names the name of the Lord Christ*, that is, who affects to come to him and to hear him, must either build on him as his foundation Rock, or split on him as his Rock of offence. And, my fellow-sinners, if this be so, with what self-distrust should we examine our habits, lest we are resting satisfied, (like so many around us,) with merely hearing, on stated occasions, those weighty sayings, on the doing of which so much depends. No anxious care whatever expressed about them, much less any sterling belief in them, or consistent obedience to them; nay, in some cases, so far as they are in the letter known and understood, evidently despised and hated—often dishonored and laughed at. Or lest we be found amongst others, who set aside His sayings in whole or in part, to make their own peace with an angry God, to look for His acceptance for the sake of something in themselves, to seek His pardon on the foot of His uncovenanted mercy, or of their own repentance, to challenge His justification through the merits of their own righteousness—lest we be found with such as are often seen trying “to work out their own salvation,” not indeed

without much abject fear and much slavish trembling, but certainly without looking unto Him who would “work in them both to will and to do of His good pleasure.” And, oh! friends, what are all such self-deceivers doing but building upon sand?—worthless, sliding, and drifting sand—that yields to every pressure, and upon every side. And what the work, the erection, the house? Alas! what that can only be, in which abides, on every stone and timber, the curse and wrath of an offended, unpropitiated God—a work too, which should endure all the slings and arrows of an ungodly world, all the invidious underminings of the lustful flesh, not to speak of the unerring bolts of Him “who maketh the thunder”—a work, which to endure at all, must lift its head into the third heaven, and there, bidding defiance to time itself, stand indestructible, above the conflagration of the universe, amid the things of His personal investiture, whose *words* and attributes *shall never pass away*.

When we read here that the house of the foolish man fell, and that the ruin of it was great—in plain words, that his soul was lost—shall not each of us take the intended timely warning, and whatever we may have hitherto built, or are now building, or propose to build,

sit down and count the cost, how with so much apathy and corruption, weakness and unsteadiness clinging to us, we may prepare to meet enemies, who are as varied in their attacks, as they are countless in number, and we know their very name is *Legion*—cunning, watchful, malicious enemies, that never sleep, never loiter, never overlook an advantage. And enemies within also, under the fair guise of friends, bosom-traitors, that would parley with every deceiver, that would sap and mine every foundation that was other than divine. Could we realize for a moment the doom of any human soul pronounced in anger from the judgment-seat of Christ, when convicted of gross abuse of all its precious gifts and talents, of obstinate rebellion against the light of reason, the law of nature, the voice of conscience; we should know that the ruin of it, as Jesus saith, is great. But in this case, oh, how great! when aggravated by the sins of unbelief, impenitence, perjury, hypocrisy: baptized into the name of God the Father, the Son, and the Holy Ghost, it trifled with the tremendous vow, and left the world forsworn to the blessed Three. Oh, could we but realise that sight, from which we are separated only by a film of momentary existence, a mere vapour passing fast away, we



would assuredly dig deep, and search, and try whether or not, we are building on the Rock Foundation; whether or not, we are as the *wise man, doing as well as hearing* the sayings of the Lord Jesus Christ. And then, through divine mercy, we might be given to know that the wise man is he who gives an implicit adoring faith to every doctrine and maxim of the Saviour; and an obedience, constant, impartial, and universal to every precept and ordinance; holding all that comes short of this, mere pretences to Christianity, however dressed up in fair words and false shows, involving present deception and sure description: snares contrived and laid by Satan, for the more certain and aggravated ruin of immortal souls. And then we shall have the blessed assurance that we are resting upon Christ, the Foundation Stone, as the Rock of our salvation, cleaving to Him as our Redeemer, with all the devotedness of our loving hearts, and honouring Him as our Lord and Sovereign, by a life and conversation conformed to all His commandments. Amen.

THE END.





For Crosthwaite

THE CORNER-STONE.

A SERMON

PREPARED FOR DELIVERY

IN SAINT LUKE'S CHURCH,

ON SUNDAY, 7TH OF APRIL.

BY THE

REV. JOHN CROSTHWAITE, B.D.

First Chaplain to Her Royal Highness the Duchess of Kent, (1818,) and a
Prebendary of St. Patrick's Cathedral, Dublin.

He is not a Jew, which is one outwardly.—ST. PAUL.

DUBLIN

WILLIAM CURRY, JUN. AND COMPANY,
9, UPPER SACKVILLE-STREET.

1839.

743075

By the same Author, 1s. 6d.

THE CHRISTIAN SABBATH,
Being Postliminous Observations on a Sermon
By Rev. JOHN LIGHTFOOT, D.D. Oxford.

Dublin : W. CURREY, Jun. and Co. 9, Upper Sackville-street.

Dublin : Printed by JOHN S. FELDS, 5, Bachelor's-walk.

ADVERTISEMENT.

THE following Sermon was prepared for delivery in St. Luke's Church, yesterday, at the request of the Rev. F. H. Thomas, Minister of the Parish, which was prevented by the indisposition of the Author; as it was intended for publication, it is now most respectfully presented to the President, Vice-Presidents, and Committee of the London Society for the Conversion of the Jews, with the fervent prayer, that according as it may have been sanctified and accepted in the motive by the Divine Being, so He may now be pleased to crown it with his blessing in the end and object.

Charlemont Place, April 8, 1839.



THE CORNER STONE.

SECOND LESSON FOR THE MORNING SERVICE.

ACTS, IV. 11.

“This is the stone which was set at nought by you builders,
which is become the head of the corner.”

It is one among the countless wonders of the deep things of God, that all the stores of nature, animate and inanimate, have been so graciously as well as wisely framed and disposed, as to minister, not only directly to our bodily comfort and present gratification, but powerfully also to our spiritual improvement; when we consider the copiousness of imagery, and the aptness of illustration, which abound in the Sacred Writings, we might conclude, that these circumstances were, in themselves, almost sufficient to fix the seal of divinity upon them. From the most glorious object in creation, the sun, which cometh like a bridegroom out of his chamber, down to the lowest clod on which we tread, the things innumerable of the visible uni-



verse are thus consecrated to our continual instruction and edification.

The rust and the moth admonish us of the frailty of our possessions ; the grass and the vapour, of our uncertain lives ; the bramble and thistle, of our unprofitableness ; the wild ass, the dog, and the swine, of our intractableness and backslidings. Nay, the very dust, "that monitor without a tongue, (as exquisitely characterised by a living author,) steals unseen into the closest cabinet, there to chill the richness of the purple, to dim the brightness of the gold, to veil the very lustre of the gem—a co-existing emblem, telling to the proud, the beautiful, the brave, of what man came from, and unto what he must return." Assuredly, in the same degree, that we have been instructed or impressed by the contents of our Bible, so shall we be able, with the poet's philosopher, to

" Find tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

I conceive, that the similitude used in the text is a most remarkable instance of this—that the plain block, as it comes from the quarry or the mountain, should, in the simple qualities of solidity and usefulness, remind us of that adorable Being who is the foundation of His church, collectively, and of all our hope, individually. The

foundation-stone, which supports the goodly temple of the saints, in all its massiveness of strength, and all its beauty of proportion: the corner-stone, which unites and holds together the long separated compartments of Jacob and Esau, the two divisions of the Jew and Gentile believers, come from the same stock of faithful Abraham, and made one in Christ: and the top-stone, which, surmounting the stupendous edifice, at once crowns it with a glory, matchless and imperishable, and keeps it together with an incomprehensible wisdom of device, world without end.

This allusion or figure is made use of by the Holy Spirit in a very eminent manner. The prophet Isaiah writes, "Thus saith the Lord, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone." And David, with a very remarkable prophetic addition, "The stone which the builders refused, is become the head of the corner." Again, to this pointed prediction our Lord refers the chief priests and scribes, in His own peculiar and astonishing mode of application, for a proof of His being the true Messiah, to be found in their rejection of Him. "Did ye not read," saith he, "in the Scriptures, The stone which the builders rejected, the same is become the



head of the corner." And in the words and incident before us, the apostle Peter uses this same application with a redoubled force ; the direful prediction having been fulfilled by the wickedness of the very persons whom he then addressed.

It was a trying, but not an appalling moment with Peter. He who had shrunk from the challenge of a poor maid-servant, and fled, as a wretched coward, to the subterfuge of gross perjury, now stood undaunted before the faces of those who had every desire for his destruction, and every power to satisfy their bloody inclination. The circumstances which had taken place upon the day of Pentecost, when, by the preaching of Peter and his fellow-apostles, three thousand members were added to the infant church, excited a very general disturbance throughout Jerusalem. This was considerably increased by the miracle of healing, wrought upon the man who had been a cripple from his birth, followed as it was by the new accession of believers, to the number of five thousand, converted by the preaching of the same name and doctrine. To assert in the city of Jerusalem, that Jesus of Nazareth was the Messiah, and to announce His resurrection from the dead, was to charge its ruling powers with the murder of the Holy One and the Just. We know full well what had been the consequences of any

vindication of the murdered Charles, or the murdered Louis, in the cities of London or Paris, while the hands of their executioners were still reeking with their royal and innocent blood. No wonder, then, that for the purpose of self-defence, the high-priest, and elders, and scribes assembled together with all their kindred. No wonder, they laid hands on Peter and John, and with inquisitorial arrogance examined them, by what power or name the miracle had been wrought on the impotent man. Nor was it a wonder, my friends, that they received such an answer as the text records, when we read that Peter was filled with the Holy Ghost, when he made this answer, “Ye rulers of the people and elders of Israel, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.” Here, my friends, is to be observed, with what a decidedness of language the bold confessor maintains the former assertion of his adorable Master, that He, the lowly Jesus of Nazareth—the poor carpenter—the son of the humble Mary, was the stone fore-

told by the prophets David, Isaiah, and Daniel, for a foundation unto Zion—the tried and precious corner-stone ; a stone cut out without hands ; the great and all-glorious Being, whose goings forth have been from everlasting ; the stone which should become a great mountain, and fill the whole earth—inasmuch, as the kingdom which the God of heaven sets up, shall never be destroyed, but shall break in pieces and consume all other kingdoms, and itself shall stand for ever and ever. Again, with what a plainness of personal application Peter tells them, that they were the very builders specified in the words of David ; and, in his warning quotation of them, addressed to their judgments and consciences, by our Lord himself—the very men upon whom lay a tremendous responsibility—proportioned to the blessed privileges which they enjoyed, as those who were set apart from their fellow-men to be rulers and teachers among God's people, and called by Him to the high office of being the builders of His visible church on earth.

And, as to the act and mode of this rejection, let us further observe here, with what an undaunted spirit of accusation Peter struck the charge home to their very teeth, of the heinous, the all but damning deed of having set at nought the foundation-stone of God's spiritual church ; of

having rejected Him, who was the desire of all nations, as well as the peculiar glory of His own people, Israel. How must the charge have conjured up before their appalled eyes and goaded consciences the black particulars of this fatal rejection ; their secret intrigues ; their midnight cabals ; their murderous resolves ; their compact with the traitor ; the price of blood ; the bonds, the scourge, the crown of thorns, the spittings, the blows, the stripping naked, the cross and nails, the gall and vinegar, the cruel mockings, and the last taunting defiance. How did this charge fix on them the indelible brand of such indomitable pride, such vindictive malice, such inveterate unbelief, as to be the prime movers of that monstrous and unnatural revolt ; that, when Messiah the prince came unto His own, His own received Him not ; for, when the king of the Jews manifested himself as such in Jerusalem, the Jewish rulers did, by acclamation, utterly disclaim Him, and delivered Him to the heathen to be crucified. “ We have no king,” said they, “ but Cæsar.” And the Jewish people did, by acclamation, approve the saying, and exculpate the conscience-struck Pilate of the murder. “ His blood,” said they, “ be upon us, and upon our children.”

And, once more, as to this rejected stone becoming the head of the corner, with what

a triumphant and holy boldness did Peter put in his answer to the interrogatories of his confounded inquisitors; that the miracle in question was one among a thousand unanswerable proofs, that the same rejected stone had become the head of the corner; that, in despite of all they had done, or could do, He had obtained the chief place in the building; that although the heathen did rage furiously together; though the people did imagine a vain thing; though the kings of the earth did stand up; and though the rulers did take counsel against the Lord, and against His anointed, He that dwelleth in heaven had laughed them to scorn; the Lord had had them in derision, and did set His king upon His holy hill of Sion; that the Son of Man, despised, and rejected, and crucified by them, was declared to be the Son of God with power, by His resurrection from the dead, and thereby making and declaring Him to be the foundation of His church, pouring out the Holy Spirit in all the plenitude of His converting power, which gave to that dishonoured name—to the name of Jesus—the crucified outcast, that almighty power of edification, that, by two annunciations of it only, it built up three thousand, and again, five thousand souls, as lively stones, into the spiritual house, and which communicated to His gibbet

cross, as a standard to the people, and an ensign to the nation, such an all-commanding power of attraction, as should be able to draw all men unto it ; a power, extending to all the climates of the globe, and to the last moment of recorded time.

Thus, my friends, in this second pointed quotation of this Old Testament Scripture, by the apostle Peter, we have an historical matter-of-fact proof, that Jesus, the Son of Man, was the stone promised ; that His rejection and crucifixion were the setting at nought predicted of it ; that the priests and elders, who had effected this, were the besotted builders ; and that the comprehensive power of faith in His name, as then displayed around them, proved, beyond a question, that the stone rejected had become the head of the corner.

“The stone which the builders refused is become the head-stone of the corner”—so predicted the Royal Psalmist. Hence, then, saith the disputer, it is of necessity acknowledged that Christ must suffer ; that He was the Lamb which God Himself had provided for the great sacrifice, that it was His life-blood, which was to keep ever-full and ever-flowing the fountain opened in Judah for sin and for uncleanness. And did not this portentous arrangement, then,

know that God spake unto Moses ; as for this fellow, we know not from whence He is."

And if neither the majesty of His person, nor the power of His word, could commend itself to the acceptance of the Jewish rulers, little could it be expected that, in the third place, they would be otherwise minded towards a salvation like His—so full—so free—so finished—so divine ? Would they for a moment question their claim to the divine acceptance, they whose church was "*The temple of the Lord,*" and they themselves the lineal descendants of Abraham, and the professed disciples of Moses ? would they seek to be justified through the righteousness of God, which cometh by faith—they who could establish a righteousness of their own, making broad their phylacteries, tithing even mint, and anise, and cummin—and inviting their neighbours, by a trumpet-call, to be edified by their prayers, and relieved by their alms ? Or would they desire a present salvation from evils, whose very existence they knew not of—would they, so completely whole, seek a physician ? No ; to the real nature of sin, in its defiling, corroding, and damnable qualities, they were utter strangers ; and for the beauty of holiness there was no taste in their depraved imaginations, no inlet to their hardened hearts.

They would accept of no salvation that should be bestowed without money and without price; of no salvation that would bring with it a train of humbling graces; of no salvation that would not share its glory between God and themselves. Accordingly, they set at nought His great salvation; they said—"He hath a devil, and is mad—why hear ye Him?" and they agreed that "if any man did confess that He was Christ, he should be put out of the synagogue."

Now, my friends, this rejection of the Lord Jesus Christ, criminal as it was, had a certain ignorance (however wilful) connected with it—as for the high priests and rulers, St. Paul, when writing to the Corinthians, says, "that had the princes of this world known the wisdom of God, they would not have crucified the Lord of glory;" and as for those wretched tools of power, whose hands were actually employed in the service of His murder, the dying Jesus himself testified that "they knew not what they did." It would appear, then, that in their spiritual blindness, they individually fell upon this stone of stumbling, this rock of offence, and many of them were so broken in the fall, as never to rise again; but, as a nation, and a church, they drew down this mighty stone upon them, and it did truly grind them.

to powder. This all important distinction is to be traced, in countless of the most striking passages of the Old Testament, which predicts the sufferings of the Messiah, often in the same chapter or psalm—as, for instance, the 69th psalm :

“ They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink. Let their table become a snare before them : and *that which should have been for their welfare, let it become a trap.* Let their eyes be darkened, that they see not ; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate, *and let none dwell in their tents.* For they persecute *him* whom thou hast smitten ; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity ; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. . . . Let the heaven and earth praise him, the seas, and every thing that moveth therein ; for God will save Zion, and will build the cities of Judah, that they may dwell there, and have it in possession. The seed also of his servants shall inherit it ; and they that love his name shall dwell therein.”

But it was most signally set forth, by the chief circumstances, severally attending our Lord's death and resurrection, His ascension and pentecostal out-pouring : the foundations of the city and temple were shaken by an earthquake without, and the veil of the sanctuary was rent from top to bottom within ; in portentous omen (to the people without, and to the priests within) of the

utter destruction which impended over them ; as did the conversion of the multitude, by the first preaching of Jesus and the resurrection, show, that although, as Jews, they stood henceforth under the ban of heaven's King, as reprobates and 'apostates, on whom he was about to send his wrath to the uttermost, yet, as individuals, they were not excluded from the benefit and salvation of the everlasting covenant, and however they should be scattered over the earth, a by-word, self-ruined, and self-degraded, each should present a fit subject of attention to the apostles and messengers of such a Saviour as was able and willing to save to the uttermost the chief of sinners. Now, it is a matter deeply to be deplored, that those zealous and humane persons who have devised plans for the awaking and conversion of this abject and persecuted race, not keeping steadily in view this essential distinction, have allowed evils of the most deadly nature, in principle and consequences, to be foisted in upon their proceedings by the great enemy of souls. It must be a questionable thing, for a true and enlightened confessor of the despised Galilean, to recognize any body of men as Jews since the destruction of Jerusalem ; and however any persecution of them must be condemned, perhaps, (as

in the well known case of popery,) no instance has ever yet occurred, that their admission into the civil rights of any state has not been followed by national visitation. Bereft of every distinctive mark of church and nation, and dispersed over the world, they may bear with them God's own book as their chartered volume ; but what is it, as respects themselves, but an obsolete and cancelled record of privileges forfeited, of blessings cursed, of apostacy consummated? And also their circumcision, and what is it but a mere badge of secular clanship, long since by Divine Providence made common to the impure Musulman of the harem, and to the savage robber of the desert? One characteristic alone appears to cleave to them, in every climate, and through every generation—identifying them as one and the same race, even to a proverb—an entire devotedness to filthy lucre, set as a warning, which we should think perfectly intelligible, against mingling any thing secular in our spiritual advances to them. Let us here mark the providential end intended by this infliction of their irreversible doom. Each will bear, and ever bear, in himself, a living shrine for the law and the prophets, one unquestionable evidence to the truth of the Christian's Gospel, and also a terrific type of the reprobate who shall stand among the goats



at the left hand of the judgment-throne ; but glory, glory, to the triumph and grace of Emmanuel—each bearing a precious, immortal soul, shall ever present a most fit recipient for the unsearchable riches of Christ, as treasured up in our word of life, each a meet object for all its gracious doctrine—for all its calm reproof, its loving correction, its divine instruction in righteousness.

The Christian who looks upon a so-called Jew in any other light, must see the whole volume of the Old Testament, its history, types, and prophecies, through a distorted medium ; one very different from that intended by Paul and Peter, as they followed the track of the divine commentator Himself, in their elaborate expositions of it, as illustrative of the Christian dispensation. He who would address a Jew under any other impression, would just so far defeat his own avowed object, leading him to expect, in another restoration and dispensation, assuredly another Messiah. Do we advert to the discourses and epistles of the New Testament, we find the event of our Lord's resurrection made identical with the bringing in of His Christian kingdom—the formal admission of the gentiles by the key in the hand of Peter, identified with the symmetrising of the spiritual temple, equally

supported throughout by the mighty corner-stone, immoveable and indestructible ; and also, the destruction of Jerusalem, as emancipating the communion of saints, identified, in type, with the final doom of the evil world, and all its evil things, issuing in the closing triumph and consummate glorification of the church militant on earth. However much of the figurative language of the prophets, or of the Apocalypse of St. John, may be undiscovered or misunderstood, as to its complete fulfilment before that tremendous event took place, it is impossible for any art (save barefaced sophistry) to torture one expression in those discourses or letters, as holding out the most remote hope of another earthly restoration.

The Son of God was made a Jew, that He might put an end to Judaism ; and in a certain sense He was the last real Jew that lived. Early in His ministry, He announced its final removal, saying to the woman of Samaria, that the time was then at hand when God would not be worshipped at Jerusalem ; and again, as it drew near its close, “ I say unto you, the law and the prophets were until John.” Again, “ Think not I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil ; for verily I say unto you, till heaven and

earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And once more, "Heaven and earth shall pass away, but my words shall not pass away." Accordingly, at his ascension the old heavens and old earth, decayed and ready, were then so shaken that they did vanish away—when He, who sat upon the new throne, made all things new; the new heavens thrown open to the church above and below, as the throne of Jehovah Emmanuel; and the new earth, the scene of Jehovah the Comforter tabernacling in the persons of the saints, His anointed ones—the glorious epoch, when the oneness of the spiritual Jerusalem was so fully manifested in its identification of things visible and invisible, as to warrant Paul in such terms to congratulate his fellow-pilgrims, "Ye ARE come," said he, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."*

It may be asked here, what is the bearing of our Lord's prediction, that Jerusalem should be trodden down of the gentiles, until the times of the gentiles be fulfilled? Surely, no saying of His can stand more clear or conclusive, if considered without prejudice or prepossession. A

* See Lightfoot's Works, vol. viii. p. 23.—London, 1623.

given time was afforded to the Jewish people for individual repentance and submission to His sceptre, who had been declared the Son of God with power; in the course of which interval, every Jew on earth heard His Gospel, and either believed or rejected Him and it. When Jerusalem and its temple fell, their corporate existence, of necessity, ended, for there remained no central spot on earth, from which their civil rights or immunities could diverge; nor a moral spark in existence; no Shekinah, from which any spiritual light or life could emanate; and this utter destruction this irreversible doom, though now doubted by certain—after the lapse of near two thousand years—was so perfectly understood by themselves, by Christians, and by enemies, that the pagan biographer of the apostate Julian, recounts it among his praiseworthy exploits, undertaken for the purpose of disproving all divine revelation, to rebuild the Jewish Temple, but prevented by balls of fire issuing from the earth, to the destruction of the work and workmen together. Now let us mark the parallel prefigured in this—even that the gentiles, to the most remote corners of earth shall have their day also, during which interval, Jerusalem, and the so-called Jews, shall be trodden down by them, (whether their tyrant

oppressors be still heathens, or have become nominal Christians,) until their fulness be completed—that is, until the Good Shepherd shall have brought in his other sheep into the one fold, as the elect of the Jews had afore been gathered in from the four winds. The whole number once accomplished, the heavens and the earth, new, when brought in with the Christian dispensation, shall give place, once and for ever, to the kingdom of consummate glory—the local habitation of Emmanuel, and His beloved spouse—His honoured queen—the house of many mansions, eternal in the heavens.

My friends, the distinction we thus maintain is one which is to be contended for, and more earnestly now than ever before—it is no longer left to the dry researches of the black letter divine, nor to the ephemeral effusions of the harmless visionary, nor to the exciting appeals of the vapouring romancer. No; we are told that in the last year, a sum exceeding nineteen thousand pounds has been contributed to the funds of a society, in whose movements this distinction is systematically suppressed;* and

* As may be inferred from the selection of their chief agents, and from their most efficient advocates, the exciting effects of whose sermons and speeches may be traced in the pulpits and coteries of the most retired towns and villages of

the public have been informed, that the attention of seven congregations of our church in this city is to be invited this day to a furtherance of its support ;* it, therefore, behoves all the true and active followers of the Lord Jesus, and chiefly his ministering servants, who hold this distinction firmly, and who act upon it consistently, not to let their good be evil spoken of, not to allow their disapproval of unsound principles and distorting views of divine truth, to be misconstrued as apathy towards any legitimate exertions for winning souls to Christ ; more especially when those principles issue in mis-

benighted Ireland, the last new millennium plan is invariably the all-engrossing topic ; and districts, alas ! in which ignorance the most deplorable prevails, as to the duties and privileges of the Lord's Day and Lord's Supper—these being subjects quite beneath the notice of the new clerical convocations and their new episcopal charges. *Proh pudor !!!* Can no legitimate influence or authority rescue the dishonored congregations of the diocese from such uncalled-for inflictions of self-sufficient incompetency—if not their unconscious ministers from such an unprecedented and fatuitous self-degradation of their priestly order ?

And for London let one testimony be recorded here :—
 “ They have become so completely engrossed with splicing and patching up their trumpery millennium systems, that they seem to hold cheaply their Master's Gospel message, in fact, a matter quite beside them.” These words the author heard from his ever-lamented friend, Howels, the Boanerges of Long Acre chapel, in his LAST morning sermon.

* The street placards originated the thought of this Sermon.

leading at once the blaspheming Jew and the half-taught Christian. Should the vast body of writings on the subject be now carefully examined, after the accumulating labour of so many years, in search of some rational system, some scriptural plan of Jewish restoration, the search will most assuredly be made in vain, and may truly remind us of the remark of the acute Campbell to the sophistical Hume, that to write unintelligibly is the sure but easy way to write unanswerably. No; but, as it were, in order to obscure obscurity the more, on the scheme of another restoration is ingrafted one of another millennium, some reign undefined as to either time or place, of some Messiah in person, but whether a Ben Joseph or a Ben Juda, it is left for the event to determine—a millennium-reign very different, indeed, from that promised to the infant church, as its glorious introduction into the new kingdom of grace, and then actually enjoyed by it—preserved from the deceiving powers of Satan, under the blessed administration of its new laws of faith, liberty, and love. Dear friends, to what can such flimsy schemes, so interwoven with the most weighty affairs of man, be compared, except those castles which the infant is seen to build, so fantastically designed, so ven-

turously run up, and so gaudily variegated with a few painted cards, every new story raised in height requiring a new buttress in breadth, and which the first touch of its own tiny hand, or the first breath of its little mouth, may leave in ruin.*

The question was lately put to a retired minister of the Gospel, now an old resident amongst us, well known as having been one of the first who, in London, called the attention of the public to the neglected state of the Jews—Whether these matters of an expected restoration and millennium were used among the original topics to draw their attention? The answer was explicit, and, as coming from an elder, from an able minister of the New Testament, and from one of no mean research in Hebrew lore, we might honour as conclusive—“Nothing so unscriptural or preposterous was entertained, as far as I know, for many years.”

* This may well be styled, the day of engineering—civil and political—ecclesiastical and spiritual; and Mr. Burgh may well take rank worthy of it, so far excelling in gallantry of enterprise even his contemporaries. He, with a few heavy strokes of matchless criticism on the word translated *periah*, makes a clearance for *his* new Jerusalem—*his* millennium city—overturning from its foundation the old prison-house of hell; but with a due consideration for those whom it may then concern, he consigns its mischievous prisoners, one and all, human reprobates and fallen angels, to utter annihilation.

My friends, as gentile converts, we cannot concede aught that is comprehended in the most significant figure of the Lord Jesus Christ being the corner-stone of His church—admitting that we are grafts of the wild olive, are we not also as surely the true and spiritual seed of the uncircumcised Abram—the father of all the faithful; and as such, shall we not imperatively demand from those who are directly or indirectly circulating those comments on what they style unfulfilled prophecy,* who are casting up those stumbling-blocks in

* We cannot be surprised that Irving, with a genius so peculiar, and it so singularly applied, should have been able to trace, in his “Last Days,” the astounding parallel he did, between the signs of his own times and the days to which the apostle had referred, no more than Mr. Croly, in his late “Visitation Sermon,” should have expressed his apprehension of a threatened calamity, which has since taken place—when, said he, “let him who is in Judea flee unto the mountains”—nor that the late Lord Eldon should have announced, from the aspect of the political horizon, that “the sun of Britain’s glory was about to set, and for ever”—nor that the bishops of the Established Church had received a prophetic warning “forthwith to set their houses in order,” from a quarter of such influence as to follow the sure track of Caiaphas, on an occasion of another church being in danger, in furthering the accomplishment of his own prediction. But, in what power of second sight did the late eccentric Huntingdon depict, so vividly, such an incongruous vision in his sermon on Rev. iii. 5, evidently preached and published about the year 1793—a few extracts from which may be found at the end.

the way of the inquiring Jew, and seeking to raise those delusive and bewildering expectations in the minds of all—demand, I say, some detailed plan of this same restoration and millennium—rational, tangible, and practicable—some such plan as may assist the Jew in ascertaining his particular tribeship, and whether Jerusalem or Bethlehem should be the goal of his pilgrimage, and also, the identical day on which he is to commence it, with many other points of vital and indispensable importance to this prospective salvation of his soul, and a plan, as respects ourselves, which shall disprove every creed and article of the present visible church, which certainly looks to no third advent of her Messiah, but expects at His next, His second coming, to see Him appear once and for all as Judge of quick and dead; to see the dead once for all, the evil and the good, rise simultaneously from their graves; to see the present visible universe once for all pass away for ever; and to see the righteous and the wicked once for all receive their respective sentences—consigning the former to life eternal, and the latter to everlasting fire. Can no such system be fairly developed by their multitude of counsellors and their laborious writers? Oh, sirs, let them no longer cumber



themselves, their good cause, and their liberal contributors, with those many things so unnecessary. Let such of them as have hitherto used those curious arts, solemnly reflect, how many sober minds they may already have unwittingly deranged; how many hopeful novices fatally lifted up; how many silly women led willingly captive; how many wise master-builders kept unwillingly back; and how many open purses unprofitably drained. Oh, let them bring their books together and count the price, and then, in the lofty bearing of true self-renunciation, raise an altar of Joseph's sepulchral rock, and with Calvary wood, and pentecostal fire, make another Ephesian sacrifice to the glory of that name, at which the craftsmen of every Diana upon earth must one day bow; let them, henceforth, concentrate their views and energies to the one and the same apostolic aim with Peter in the discourse before us, to testify that "there is none other name under heaven, given among men, but that of Jesus Christ of Nazareth, whereby we must be saved,"—and so shall they henceforth secure for themselves and their unequivocal object, if not the silver and gold of every fellow-Christian, certainly their prayers and blessings, their counsels and commendations.



And now a word in conclusion, which may not be thought either irrelevant or inexpedient, as applying more immediately to ourselves. If we all agree in the conclusion, that the Jews of old were without excuse in setting at naught the person and salvation of Jesus, who had no form or comeliness in their eyes, shall we not tremble for those whose creed condemns those Jews—who hail Jesus with lip and knee as Christ the King of glory, and profess to hold fast His salvation as a finished, because a divine work—yet whose lives set at naught both Himself and His salvation, not cordially submitting themselves to His righteous sceptre, as their acknowledged King, nor exclusively resting upon His blood-shedding and intercession as their great High Priest; nor implicitly learning of Him, the nature of converting grace, and of practical holiness, as their infallible Prophet? Oh, friends, should we know any such deluded professors—any so-called Christians, walking in such ignorance, and such darkness, and such sin, shall we not warn them how they venture to proceed with carelessness, not only to lay stumbling-blocks in the way of others, but so to stumble at the rock themselves as never to rise again? Or do we know any who are derogating from the majesty of our

Emmanuel, questioning the divinity of our Messiah, or gainsaying the principles of His Gospel-truth, or blaspheming the spirit and graces of His everlasting covenant—my beloved, shall we not expostulate with such, plainly, warmly, affectionately? and, above all, shall we not pray for them, that their eyes may be opened in time to see their danger, before the mighty stone shall fall on them and grind them to powder.

Yes, friends, and for ourselves, to whom our great Redeemer is precious, shall we not take good heed, in this day of profession and excitement, to show a godly, timely jealousy, for His honour, before those who, under any designation, are disobedient, and stumble at the word; to let the confession of our lip declare aloud the joyful acknowledgment, that our hope and confidence are placed on nothing less secure, than the immoveable and everlasting foundation which is laid, even Christ Jesus the Lord; and still more, to let our lives show that we are building thereupon a superstructure of personal holiness and good works, aiming at nothing lower than the heaven of heavens, to the certain salvation of our precious souls, and to the redeeming glory of our covenant God? Amen.



NOTE.

Extract from Huntingdon's Sermon on Rev. iii. 5.

P. 34.—“ Now this hour of temptation hath exercised us all. It is called a temptation, because every thing seemed to our view to run quite out of the usual channel of Providence. . . . What made this temptation the more complicated was the sudden spring of a copious crop of tares. We were all on a sudden swarming alive with prophets; and many who never had one ray of light into divine revelation, saw wonders in the womb of Providence; but they prophesied nothing good to the quiet of the land. . . . By this hour of temptation, God tried thousands that were under the oaths of allegiance, and not a few who had subscribed the Articles of the Established Church—that we might see what restraint oaths and subscriptions have upon the consciences of hypocrites; and in this balance, many of high degree were found to be a lie, and those of low degree, vanity—but those whom the grace of God had exalted to safety, were kept by the power of God. . . . It hath been our lot to live in the age of reason, in which numbers have lost their senses, some their souls, and many, all their religion. . . . There is an outer court, that lies crooked with the angel's reed, which is not to be measured.—Rev. xi. 1, 2. The church which Christ hath purchased with his own blood, is called the temple of the Holy Ghost, as God hath said, I will dwell in them, and walk in them—this is God's house, let the materials of it be of what sect or party soever they may. Then what can the outer court be, but such as compass their Maker about with lies and deceit—who draw near to Him with their lips, while their hearts are far from Him. To gain over these to the son of perdition is the work now on the wheels; and look which way soever you will, you may see it. The last blast of God upon the Continent has scattered the emigrants into all winds; and while some of our *watchmen sleep*, these sow tares, which spring up apace;

while the bastard race, which are nearest the holy place, (I mean such as have escaped the rod of God, and the forcible application of truth,) these are meeting them half way. I have always considered the leader of the Arminians a true servant of the pope, and the son of his handmaid—I mean the whore of Babylon—yea, the model of his daubed wall came from Rome—female classes and their leaders were taken from the nuns and their mother abbesses—men classes and their leaders from the monks and their superiors—and the other bands, perfect or select, from the different orders of monks, friars, or nuns—and as for the foundation article, justification by works, they all meet and centre in this; and the works of supererogation, and that of sinless perfection, both amount to one and the same lie—and as they agree in the foundation and superstructure, so are they cemented in one spirit, for neither the one nor the other can endure to hear of the sovereignty of God, nor of his electing grace among the children of men. Hence, we hear of little else now but confederacies and coalitions, Arians, Socinians, Sabellians, Arminians, and those who have for some time held the truth in unrighteousness, are now collecting into one heap of materials, which will ere long be used to build up and complete the tower of Babylon. . . . We have heard, for some time, much about the want of more liberty to the Catholics, and though it hath been acknowledged that this cry was nothing but a pretext to overthrow the government, yet it is plain that the devil had a wheel within that wheel, for what he wants is to bring the Catholics into power, for Antichrist will have some to protest against him till he can *accomplish to scatter the power of the holy people*—by which I do not understand the power of God, for who can scatter that? but the Toleration Act—the protection of the civil powers in the different countries where God hath inclined the hearts of rulers to grant it. In this last onset of Satan, he had three engines at work against this impediment which lies in the way of Antichrist. One was the cry for Catholic emancipation—another was the rebellion, perjury, and sedition of some who were tolerated by this act—and the

third was the confederacy of those who, by uniting their forces together, are paving the way for the man of sin. They have made it manifest, that theirs was not the camp of the saints; but having enlisted themselves into the perfect band, they are on their march toward the triple crown. . . . Hence it appears that popery is spreading both at home and abroad, and will spread, that the hypocrites in our Zion may be gained over to the papists, and the Catholics must come into office, and into power, that the Toleration Acts may be universally done away. Then shall the power of the holy people be scattered—the sun shall go down at noon, and the earth shall be darkened in the clear day. . . . For near seventy years will this present work be carrying on, but before 1870 it will be completed; the golden city will cease, when the papal sun shall be turned into darkness, and the Turkish moon into blood. Then shall the former be confounded, and the latter ashamed before the Lord of Hosts, who shall rise to reign in Mount Zion—when he will collect the fulness of the gentiles, restore the preserved of Israel, and gather the dispersed of Judah from the four corners of the earth; and in this present interval is the denunciation of heaven applicable. *But, woe be to him that worshippeth the beast.* . . . This hour of temptation was sent to discover the hearts of the hypocrites in Gospel Zion—their disaffection to rulers, and their unruly spirits—the corruption of their hearts, their rotten principles, their perjury, their presumption in assuming the ministerial office, and their craftiness and deception in it—that the godly might see them, and shun them, and that such as have long called themselves the evangelical association, might, by slow degrees, go over to the holy see; and, on the other hand, Christ, by this trying hour, hath made manifest those few to whom he hath given an honest and good heart, that these might take to themselves the encouragement which he holds forth to them, and, by being tried, might appear the brighter.”

THE END.

THE HEAD-STONE.

"THOU SAYEST THAT I AM A KING."

The Lord Jesus Christ.

TWO SERMONS

PREACHED IN

THE PARISH CHURCH OF ST. LUKE,

ON

ASCENSION DAY, 1838 AND 1839,

BY

THE REV. J. CROSTHWAITE,

First Chaplain to Her Royal Highness the Duchess of Kent, (1818.) and a Prebendary
of St. Patrick's,

WHEN COLLECTIONS WERE MADE IN SUPPORT OF THE

FEMALE SCHOOL IN TEMPLE-COURT,

CASTLE-STREET.

SOLD FOR THE BENEFIT OF THE SCHOOL.

DUBLIN

WILLIAM CURRY, JUN. AND COMPANY.

SAMUEL HOLDSWORTH, LONDON.

1839.

743075

Dublin: Printed by JOHN S. FOLDS, 5, Bachelor's-walk.

THE HEAD STONE.

SERMON I.

EPHESIANS, iv. 8.

“ Wherefore He saith when He ascended up on high, He led captivity captive, and gave gifts unto men.”

IN every Triumph which the Kingdoms or the Children of this world obtain, an alloy is always found commingled, resulting from the sorest miseries incidental to mortality: the boastful clangour of the joyful cymbals cannot drown altogether the doleful notice of the fetters which bind the vanquished; the sigh of the captive and the groan of the dying will be heard amid the shouts of exultation; the wheels which bear the Child of fortune so proudly above his fellows, will be seen to reek with the blood of his fellow-man; the tear of the widow and the fatherless will be seen to hang upon the pendant tresses of his snowy plume, if not to dim the lustre of his stainless



crest; and some of us, friends, have seen the car of victory, and that the most resplendent that ever shone with human glory, itself move on the very hearse of the conqueror. But here is a triumph announced which we may contemplate without a sigh, and participate without a tear—the triumph of Emmanuel—the triumph of Jehovah incarnate—the triumph which David had anticipated for his Son and Lord in the full rapture of sympathetic joy, and the full certainty of inspired assurance—“Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men.”

This triumph announced by the psalmist, ages before, and here dwelt on by the apostle as having taken place, is one which the victor purchased with no blood but his own. This a triumph, in which none are led captive but captivity itself the common foes of God and man. This a triumph, in which no largess gifts are distributed but the countless graces of heaven's inexhaustible treasury. As in the rapture of Elijah to the heavens, the stupendous type of this most glorious day, the prophet dropped his auspicious mantle on his successor, so the ascending Jesus was parted from His adoring followers in the act of blessing them;

leaving with His church an abounding portion of that Spirit of grace, which, like the potent mantle, should disperse whatever intervening waters of earth might lie between them and their promised rest.

When the Captain of our salvation addressed Himself to the mighty work, He laid aside His glory; He took our guilty nature upon Him, and made our accursed earth the stage of His eventful toils; He came from the court of heaven, at once, the mighty warrior, bringing sure destruction to the powers of darkness, and the meek ambassador of covenant peace to outlawed man. In the manger-cradle He began His eventful career, which he finished on the gibbet-cross; in three days the prison-grave restored Him to the light of day, and in forty more, the earth restored Him, ONCE AND FOR EVER, to the realms of glory: and, my friends, in this He triumphed as the man Christ Jesus—as the Son of Mary and the Son of man, He ascended to His Father, and to our Father, to His God, and to our God; then did our own Jesus, He “who had given judgment and made war in righteousness, He who had trod the wine-press of the fierceness and wrath of the Almighty, He who was clothed in a vesture dipped in blood,” then did He appear THE FAITHFUL

AND TRUE, then did "His eyes shine forth as a flame of fire, then on his head were placed many crowns, then did the armies of heaven follow Him, clothed in fine linen white and clean, then on His vesture and on His thigh a name was written, "KING OF KINGS AND LORD OF LORDS."

And, my friends, shall the grateful nations of the world erect their pillars and display their trophies to the honour of their respective deliverers or defenders, and shall the followers of the Lord Jesus Christ want a suitable testimonial to His glory; shall their tongues falter in raising the song of spiritual triumph, or the strain of an eternal deliverance? Unquestionably not; for the gifts which in the moment of His exaltation He received for man, and which in the plenitude of power He since bestows upon His people, are graces which, (as the event of this day will testify,) must indeed be twice blest, manifesting themselves to the glory of the giver, in the happiness and holiness and overflowing love of the receiver. In Him, their wisdom, their judgments are enlightened to discern their unchangeable portion, their faithful friend and covenant God; in Him, their righteousness, they are justified from all things, through faith in His finished work; in Him, their sanctification, they are privileged to serve accept-

ably with reverence, and to worship in the beauty of holiness ; and in Him, their accomplished redemption, they anticipate the coming moment when each will personally share in all the glories of His triumph : and thus will they “give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.”

And oh ! my friends, when the revolving season brings us, as it were, with the Eleven to the mount of Olives, there to behold with the eye of contemplation the spectacle of our Lord’s ascension, shall we not entreat a share in His parting blessing ? Shall we not desire that as “he is ascended into the heavens, so we may also, in heart and mind, thither ascend, and with him continually dwell ?” Shall we not rejoice that all our enemies have been led captive ; that sin shall no longer have dominion over us ; that Satan shall be shortly bruised under our feet ; that death has lost his sting ? Shall we not rejoice that all the gifts of nature, all the blessings of providence, all the graces of the Holy Spirit have been committed to His keeping, who is “bone of our bone and flesh of our flesh,” so that we may with confidence of His acceptance and blessing improve every opportunity of being fruitful in every good word and work that can redound to His glory and con-

duce to His service, giving full proof, by deeds as well as words, “whose we are, and whom we serve?”

All the reasons which are conclusive respecting our Lord's resurrection from the dead, have equal force respecting His ascension into heaven; it was not possible that He could be holden in the bands of the grave, having no sin of His own to warrant His detention there, and having fully expiated the sin of His people which He had borne by imputation. Nor was it either expedient or necessary that, having accomplished His mission upon earth, He should any longer bear the contradiction of sinners, or absent Himself from the blessedness of His kingdom above; but, in addition to this, it was necessary that the created nature which He had assumed should be duly identified with His uncreated glory, that being as man, “made for a little space lower than the angels,” He should, as man, be crowned before the hosts of heaven with glory and worship; it was necessary that in that nature in which the church of the first-born were to rejoice with Him eternally, He should triumph decisively over their enemy, and, until the consummation of all things, hold that infernal captivity under the rod of His power; for as we do not find in this Book any

intimation whatever of a second ascension to glory, no more than of a second resurrection from the dead, it may be just as rationally and as scripturally maintained that Jesus Christ shall return to an earthly grave as to an earthly throne, especially a Millennium one, upon which, after a fixed period, He is to be again braved and insulted by His old and sometime vanquished enemy. Such is the absurdity involved in looking for the literal fulfilment of a prediction self-evidently figurative, and one unquestionably accomplished in figure eight hundred years since, when, under the delusions of Pope Gregory. VII (1078) better known by the name of the infamous Hildebrand, noted for magic arts, the devil was loosed again to deceive the nations. So well do the words of Satan, addressed to the Messiah in "The Paradise Regained," apply to all such expounders of prophecy—

"A kingdom they portend thee, but what kingdom,
Whether real or allegoric, I discern not." *

But enough of this. Let us direct and confine our observations now to the amazing triumph which was achieved over this threefold captivity, of sin, of Satan, and of death, when Jesus sat down at the right hand of the Majesty

* See Note A. at end.

on high. For where did man then appear? man, who for sin had been driven from the earthly paradise by his angry God—man, who for sin had been kept from the tree of life by the sword of the cherubim—man, the sinner, the rebel, the outlaw, where did he then appear? not only in the immediate presence of the great Jehovah, not only in the heaven of heavens, but on the very pinnacle of consummate righteousness, in the very centre of immaculate holiness, there did the MAN JESUS sit, the well-beloved of His Father, and in Him did then and there virtually appear thousands, and thousands of thousands of sinners, as His accepted saints. So completely did He take captive the captivity of sin, that, with respect to His people, He made an end of it altogether. The strength of sin is the law—now, by His perfect obedience, He magnified the law, and by His atoning death He made it honourable; the transgression of Adam entailed upon man a pollution and a curse, co-extensive with his whole posterity; the obedience unto death of the Lord Jesus Christ insured to His family a justifying righteousness, and a spirit of holiness co-extensive with the covenant of grace. It was in this hope that the apostle writes to Titus, that God “had promised eternal life before the world began.” And to *whom* could this promise have been made but

to the **ETERNAL WORD**, as representative of that family in whose nature He would be one day manifested, in whose nature He would make a full and perfect atonement for their transgressions, and, in whose nature He would return to His throne, there to live and there to reign with them, for ever and ever. When the Lord Jesus was raised from the dead, assurance was given that He had discharged the full penalty incurred by sin; but when He ascended on high, it was manifested how marvellously He had, for the sake of His church, sanctified Himself, that, like the bush which was burned with fire and was not consumed, their nature could endure the everlasting burnings of the great Refiner's fire, and inherit that light and that holiness which no taint of sin can ever approach.

And, farther, when Jesus ascended on high, another wonder rose, another strange captivity subdued: man was the dupe, the bond-slave of Satan, his abject associate; man had sold himself to the Arch-apostate, he had leagued himself with the armies of hell against the King of heaven, and, now, he comes in peace into the holy courts, and is welcomed with smiles of joy into the very sanctuary of Jehovah's love. We cannot tell, my friends, if any, or what

captive train of evil angels gave honour to the ascent of Jesus before the world of spirits : for aught we know the whole multitude of their accursed legions might have filled his tremendous triumph ; but this we do know, that in the repeated onset of the wilderness, the garden, and the cross, Satan was worsted, for in Jesus Christ he could find nothing whereon to practise ; no evil taint susceptible to evil communication, no evil propensity to catch at the bait of temptation ; and this we do know, that He did spoil the principalities and powers of darkness, that He made a show of them openly, triumphing over them on the cross. When, therefore, Jesus ascended on high, He displayed a human foot treading on the necks of captive devils ; He displayed a human triumph over the Accuser of the brethren, as well as realizing His own Christly assurance of dividing the spoil with the strong. When Jesus ascended on high, He notified the secession of His people from the deadly league of rebel spirits, and identified them in love, and fellowship, and obedience with their elect brethren of the skies ; when Jesus ascended on high He gave the auspicious signal to heaven, and earth, and hell, that the primal promise was accomplished—and that the *SEED of the woman had bruised the serpent's head.*

And, once again, when Jesus ascended on high, was it not as though the culprit man, sentenced and condemned, had broken prison, and come, with sad temerity, into the presence of his judge? Had not God indeed said unto him, "Thou shalt surely die?" and so surely did the blessed Jesus bear with Him the bloody tokens that die He did; for He stood upon the heavenly Zion as a lamb that had been slain; those wounds gave solemn testimony that He had indeed grappled, nay, more than grappled, with the King of terrors, that He had bowed under his stroke; that, for a little moment, He had submitted Himself to his dungeon's durance, but soon arose, marked and laden with the fearful spoils, robbing the monster of his sting, mastering his victory, and leading his captivity captive. "I am He that liveth, and was dead, and behold, I am alive for evermore:" such comfort did the glorified Jesus speak to His beloved John. He was, indeed, the self-living, self-existent Jehovah, and in that nature could not die; but the eternal Word was made flesh—He assumed a nature into an indissoluble union with the divine, which could and did die, for so the Prince of life was slain—so the Lord of glory was crucified. As by His death the penalty due by sinners for transgression was

discharged, so, by His resurrection and ascension, their release from the bonds of eternal death, and their restoration to eternal life, were secured. His precious life became a ransom for their's; He submitted to that curse of God's broken law for them, that they might be redeemed from it; His sufferings were endured, and acknowledged as a full satisfaction for their impunity and deliverance. He now lives for evermore, and this, not only as the eternal God, self-possessed of life and glory, but as Man now raised from death, and dignified with the blessed privilege of enjoying and conferring life on whomsoever He will. As Man, He is the FIRST-BORN from the dead—as Man, the FIRST FRUITS of them that sleep—as Man, He conquered and triumphed over death, and He now liveth to share His victory with all His faithful servants, and to make them partakers of His own immortality. Yes, “the King shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice. Thou settest a crown of pure gold upon His head—honour and majesty hast thou laid upon Him, for thou hast made Him most blessed for ever.” And, as it was of old, in the type and figure of David and Solomon, so, upon this high day, even for ever, let Emmanuel's adoring subjects know



that on earth too, "the shout of a King is among them," and let all the people say "God save the King, let the King live for ever!"

"He gave gifts unto men."

It is usual at the coronation of our kings to distribute medals, which, however they may differ as to intrinsic value, all bear the self-same impression of the royal effigy, in order that his subjects through every part of his dominions may be acquainted with the likeness of the new monarch, with whom they have become so intimately connected, and accordingly are given in such profusion as to be flung at large among the whole multitude.

Upon the auspicious event which we now commemorate, an out-pouring of covenant graces and of Gospel gifts fell from heaven upon earth, which baffled calculation as to number and value—it was, as though the treasury of heaven was inexhaustible, and the compass of earth too limited to receive them; one and all of sterling sanctuary gold, one and all bearing the matchless impress of Emmanuel, a largess of bounty, royal and divine, that bespoke the munificence of the exalted Prince, which has not yet known, for nearly two thousand years, either intermission or diminution. My friends, I cannot but enjoy the delightful assu-

ance that all around me have partaken of these good things ; an assurance which your presence here this morning is designed mutually to give to each other, “ ascribing unto the Lord the honour due unto His name, bringing presents, and coming into His courts among those who keep holiday.” And, friends, we have brought to meet you a little band of young subjects of the same kingdom, enfranchised into all its outward rights and privileges, attested into the loyal service of the same liege Lord—as Co-heirs with us to the same eternal inheritance, Daughters of that heavenly Jerusalem which this day received the Bridegroom above, preparatory to her immediate coming down from heaven, in attendance upon the Holy Spirit, to dwell with men upon earth. They have been initiated into the discipleship of the one Lord, one faith, one baptism ; and on this happy morning fill up the chorus of our hosannahs and hallelujahs to that Name that is above every Name, and Who out of the mouths of babes and sucklings ordains, and accepts, and perfects praise.

“ Simon, lovest thou me ?” thrice repeated, were among the very last words recorded of Him ere He left the earth, “ Feed my sheep, feed my lambs ;” the sweet, the gracious test,

given responsive to the bold appeal of the heart-touched Peter ; and, my friends, on Peter were poured down profusely those costly tokens of redeeming and sanctifying love, and Peter did not only freely receive, but freely did Peter continue to give—he did not only publicly vindicate the truth, and magnify the glory of his rejected Master to the utter confusion of the blood-stained Jerusalem, under the immediate excitement of the Pentecostal prodigies, but faithful to his parting charge, did continue to feed the sheep and lambs of the Chief Shepherd, until his life-blood sealed the attestation of his inextinguishable love, when a martyr's chariot bore him to a martyr's throne. Now, setting aside for a moment the dignity of Peter's apostleship, the prerogative of his inspiration, and the personal halo of his supernatural gifts, which of us, my friends, self-confessed miserable sinners as we are, would at this moment falter in pronouncing his last appeal—"Lord, thou knowest all things--thou knowest that I love thee;" and I, friends, on this occasion, the poor Spokesman of these poor children, ask no more, desire no more ; their wants are very few, but very pressing ; their demands on you are very modest, but, as to claim, omnipotent. What are they ? Their tender age and sex require a fold, in which they may be protected from the

rude assaults and wily snares of the thieves and robbers of the world. They require the sincere milk of the Word as it distils from the breast of pure scriptural instruction, that they may grow thereby ; and they require the silent, resistless influence of good example, embodying forth the practicability of being holy and righteous, peaceful and happy amid the bustle and contact of a world that lyeth in the wicked one.

But I am here very naturally asked by some kind strangers present, yes, and possibly by some tried friends too, who are these ? and, whence are they ? They are, as this their printed statement concisely tells, forty-nine female children, who have in succession, for thirteen years, been finding these three requirements, in an humble school a little apart from Castle-street.

“ They are carefully instructed in spelling, reading, writing, arithmetic, needle-work, &c. Each child pays one penny per week. The school is conducted by a mistress, assisted by a committee of ladies, who visit in daily rotation. One hour each day is set apart for the word of God being read by every child capable of doing so. The school was commenced in 1825, by Rev. Arthur T. Burroughs, late minister of St. Luke’s, when Curate-assistant of

St. John's. Many of them have been placed in situations where they are now earning a livelihood with credit to themselves and satisfaction to their employers." They are received from ALL districts and quarters—NO EXCLUSION whatever, NO QUESTIONS asked; and let it be remembered, that the room would hold at least three times the present number. As they receive no support, no assistance from any society or influential hands, so neither are they under the rules or inquisition of any. And upon this their FIRST PUBLIC APPEAL, simply trust, under God, to the sanction, whatever be its value, thus given to them in this place.

A retired little shelter, yet actually shut in as it is, and nestled as it immediately is, among the lofty towers of royalty, and the sacred pinnacles of the sanctuary, and the stately treasuries of the rich, and the ample magazines of the merchant, it cannot reckon upon any one of earth's good things—no titled patronage, no fashionable celebrity, no funded endowment; in the lowly shade of retirement it has, like the lily of the valley, rooted, branched, and blossomed—truly must we say, quickened, and nourished, and matured by the balmy airs, and the pregnant dews, and the genial light of heaven itself.

But, alas ! all must share in the providential visitation of the community. The drought sent to take vengeance on Jehovah's enemies, cannot spare so much as a scanty brook to Jehovah's prophet. As in a commercial country the framework of society must feel, to the remotest fibre, its woe if not its weal ; so, my friends, the universal perplexity in church and state, involving a general pecuniary embarrassment and depression—the deadly influenza too, which for the last year has crippled the energies of some of its most efficient friends—not to speak of that most insidious of all paradoxes, foisted into the system of Christian ethics in this country, which has been laboriously and systematically diverting the current of Christian bounty into new and foreign channels, these sad things have brought the few unobtrusive Supporters of this school, to the alternative, of either relinquishing its usefulness, and shutting its door ; or of putting on a meek and confiding boldness, and soliciting, as it now does, an humble share of that liberality which once raised our city above all the cities of the globe for its munificence, and made our church, as it then deserved to be, the praise of the whole earth. And are the days of the Kirwans, and Austins, and Magees, and Graveses, and Dunns

wholly gone by? are our appeals to be answered by contributions no longer freely reckoned out by HUNDREDS, but wrung out by TENS, by UNITS? Have we nothing now left but the inflammatory harangues of the party Demagogue—the demoralizing pedantries of the Christian Infidel, but the brain-sick romancings of the millennium Visionary, but the baseless projects of the Jerusalem Restorers? Systems, wilder than was ever dream of the drunkard, the Makers, flickering and evanid as so many wandering stars. Can the sober-minded matter-of-fact advocate of the lambs of Jesus find no fellow-servants now on whom to call for Christian help, who are not idly gazing up into heaven, as expecting Him again to bow the heavens, and to come down for the vile, apostate city, to which He did come, in His threatened vengeance on the murderers, and did sweep away for ever, with the besom of a summary and irreversible destruction. Away with the paralyzing, unbelieving thought. For here is one station at least, kept by the mercy of God inviolate from all and any of the Christless, graceless gospels of the bewitching Baals, or of the gainful Dianas of the day—a station that aims at no one particular attraction, save the Lord Jesus Christ

and the power of His cross, as duly set forth at His table of communion, upon each and every return of his own most holy day.* A station from which, methinks, a preacher of the olden school may in the enthusiasm of such a moment as this, behold with the eye of faith, the heavens opened, and Jesus standing at the right hand of God ready to put honour upon the devout commemoration of His ascension, by opening the hearts and hands of His people to the wants of His poor; by breathing into their souls the sweet assurance that their offerings are accepted; and by manifesting to rich and poor, that with Him are not only the silver and the gold, but the minds, and hearts, and inclinations of all men.

And this may suggest another inquiry as to the choice of this place and this day for their appeal. Having no legitimate or direct claim on any particular Minister or Pulpit, the choice was made from the very spirit of unaffected humility, lest their unassuming object should seem to cope with any of the multitudinous claims, or of the all-commanding Claimants which, by prescriptive right, possess the privilege of a Sunday appeal to Congregations abounding, at once, in wealth and liberality. In this retired

* See Note B.

Spot, where the Name of Jesus is well known and duly honoured, and His love unostentatiously manifested; it was thought, that, while Anniversary Meetings, and Platform Appeals, and pressing collections prove the most favoured resources of the Needy, these little Ones might look to their adorable Master in this their time of need, as their KING to shed down upon them His heavenly favours on His own CORONATION DAY; as their PROPHET to plead for them from His own Platform, by the mouth of His own Servant, and in words from His own Book; and as their PRIEST to consecrate the offerings of their humane Guardians, laid yonder upon His own HOLY TABLE, as a sweet smelling savour to their heavenly Father.

Another reason for bringing our children here to-day, the Marble upon that wall may supply, recording, as it does, the Name of one who prematurely closed his ministrations amongst you, for it was under the pastoral Sanction and personal Auspices of the ever-lamented Burroughs, that this school originated, when he first entered on the ministry as Fellow-Labourer with him, who now addresses you. In fact, it was the first-fruit of his ministry, and as such, presents itself this day, if it did not before, a sacred

Legacy to every one here, unto whom, his Work was precious, or by whom, his Memory is still held dear. And when I tell you that it was in loving remembrance of himself and this his work, that a debt of one hundred pounds and upwards has been remitted altogether, by the first Treasurer, I believe my surmise does not swerve much from the truth.

My friends, whatever be the motives which shall now urge you in this work of mercy, I pray God that they may all prove most pure, most worthy. But I must not even seem for a moment to forget the DAY, or the PLACE, or the BOOK before me. Oh, no, it is by the fixedness of your Faith, by the steadfastness of your Assurance in the fact here recorded, that Jesus Christ was this day enthroned the KING OF SAINTS AND THE KING OF GLORY, that I do solemnly and boldly charge you, each one, to be faithful now to your stewardship. It is by all the precious hopes which you do hold fast and enjoy, that He has gone up to prepare a place for you; whither you shall also ascend, there to reign with Him in glory, that I beseech you to give of your abundance liberally to the wants of these His own little ones, fifteen of whom are truly His own, for they are Orphans, the last

one admitted, the grandchild of a minister of your own betrayed, plundered, beggared church.

And now I commit them to you in the Name of our covenant God, unto Whom, Father, Son, and Holy Spirit, be ascribed all glory, might, majesty, and dominion, world without end.

SERMON II.

PSALM xxiv.

"Who is this King of glory."

A MOST plain interrogation, yet one, to which not all the world by their wisdom could give a true or satisfactory answer. As easily might the philosopher of old have pointed out this King of glory among the thirty thousand gods of the heathen pantheon, as the modern philosopher discover Him among the imaginary idols of Christian fabrication. It is not the truth, because it is not the whole truth, to say He is God the Creator, or He is God the Preserver, but a voice from heaven announces that He is God the Covenanter, אֱלֹהִים, *Elohim*, אֵל, *Elah*, Jehovah the Redeemer, the Sanctifier, the Glorifier of sinners of the earth, revealed as Jesus the Son of God, Jesus the Son of man; He who was dead and is alive, who was buried and is risen, who was humbled to the dust and is exalted to the right hand of the Majesty on high, He whose name is called WONDERFUL, is the *King of glory*.

David composed this psalm for the triumphant ceremonial of removing the ark of God, when he brought it up to Jerusalem, and placed it in the tabernacle which he had erected for it there. The ark was the symbol of the presence of the Lord, which abode with the children of Israel; it had been carried about with them in their several journeys through the wilderness, and in the land of Canaan; at length a resting place was found for it in the royal city, where David had, for the present, prepared a tabernacle, and collected materials for that goodly temple, which, Solomon his son was privileged to build, and to dedicate, for its more permanent reception. It was in prospect of that august dedication, a ceremonial, (*sui generis*,) that never had a precedent, and never should have had an imitation upon earth; when the incarnation of the Son of God was to be prefigured, in a standing type of suitable magnificence, that the Psalmist tunes this his inspired strain to the highest pitch of joyful exultation. In giving the ark of God a welcome into a curtained tabernacle, he anticipated its yet more honourable removal into a building of exquisite beauty, and of studied durability; nor does the spirit of David seem to have rested even there, but rapt in prophetic vision, his eye rolls from

earth to heaven—from the ark, and tabernacle, and temple, he follows his prefigured and incarnate God up to the heaven of heavens; his hand seems to forget its wonted cunning, his harp its melody, and his tongue its numbers: all seem engaged, as it were, only to record the subject present; an extatic rapture; in which the Bard beheld the ascension of Jesus when, in the act of blessing His adoring disciples, the twenty thousand chariots of God, and all the thousands of his holy angels would convoy the Conqueror to His throne of glory, and in responsive anthem with His ransomed saints, shout his welcome home—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in; who is this King of glory?—the Lord, strong and mighty—the Lord, mighty in battle—the Lord of Hosts, He is the King of glory." In the same heaven-taught strain the church on earth has, for eighteen hundred years, commemorated the stupendous event, as we do this morning; and will, doubtless do so, until its number shall be accomplished; when all its congregated millions shall be caught up to meet their Lord in the air, and when the vault of heaven may again ring with the same strain, to consummate *the triumphs* of the King of glory. Not that

the church reserves the praises of her Beloved to new moons, or new suns, or to any solemn feast days;* no, on every morning, in her assemblies, she joins “the heavens and all the powers therein—the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs,” in “honouring the Son,” even as they “honour the Father;” no, “the holy church throughout all the world doth cry aloud,” “Thou art the King of glory! O Christ: day by day we magnify Thee, and we worship thy name, ever, world without end.” But, my friends, it is not enough that the visible church on earth should commemorate, as now, the glorious event, when our nature was exalted in the Person of our Lord Jesus Christ to the throne of uncreated, everlasting glory: nor is it enough to join with our homage of lip and knee, the abiding and effective offerings of our labour and substance, in making all due provision for the same ascription of Emmanuel’s praise in time to come; by “the nurture and admonition” of the rising generation, as of these little ones around us, an answer must be given to the gainsaying world, who this King of glory is. To him, who would derogate, either from the

* See Note C.

proper divinity, or the finished salvation, or the consummate exaltation of the King of glory : whether the gainsayer be the baptized infidel, who adores him not as “ God over all blessed for ever,” or the self-justifier who takes Him not for “ the Lord his righteousness,” or the mystified Millenarian who gives Him not, as the reigning King, “ eternal and immortal,” honour and power everlasting.* And let us beseech the great Master of assemblies to give such grace and boldness to all his ministering servants and confessors, so to vindicate His covenant glory in “ words of soberness and truth,” as may bring down the spirit of lawless rebuke and high-toned blasphemy without, and of morbid excitement and delirious soothsaying within ; and so to teach their children and their children’s children, that in their time and station, they may show it forth, day by day, and year by year ; as we do this morning ; with devoted hearts, and joyful lips, and overflowing love.

It was once the paramount glory and happiness of the Jewish people, that Jehovah the mighty God, the Creator of heaven and earth, had taken upon Him the character, and entered into the relation of their King ; owning them as His

* See Note D.

people and favouring them as His subjects, in a manner peculiar and distinct from the other nations of the world. He laid the foundation of this impropriation by many preceding steps of a most singular bearing, in order to engage them more intimately to himself for the stupendous purposes which he had in view. He not only advanced Seth and Shem, younger sons, each to the dignity of the first-born among men, but called out Abram from the family of Arphaxad, another younger son, to be the great and illustrious progenitor of the favoured family; and then raised up to him Isaac their second parent, by a conception, at once miraculous and degrading; and again, in despite of Isaac's choice and intention, He preferred Jacob, the younger, to be their third parent; thereby showing, that they owed nothing of their entailed honour or privileges to either Abraham, Isaac, or Jacob; but exclusively to Himself, their divine Parent, their heavenly Father; entitled in such wise to the sovereignty over them as His children. And when they had multiplied so as to constitute a nation, He condescended to assume ostensibly the throne and sceptre, but only with their own deliberate and unanimous consent. This consent was solemnly given when they had by a series of miracles been brought out of Egypt; it was

sacramentally ratified by the ordinance of the passover; and also rehearsed and recorded in a triumphant song of praise to their God and King; their enemies, one and all, lying before them dead upon the sea shore. Upon this foundation of a mutuality of choice, their Jehovah took them under His immediate protection; manifesting Himself to them, and governing them, as a Father his children, as a Master his servants, as a General his army; for under these comprehensive and significant relations He represents His kingly government of the people of Israel; and hence, they ever boasted themselves the subjects of the true God, in a peculiar sense of relationship distinct from all the other nations upon earth. Now this erection of the Hebrew people into a divine monarchy was designed by the goodness and wisdom of God, primarily, no doubt, to keep up the knowledge of Himself and His attributes in the midst of an apostate world; that all mankind might be left without excuse; and that whoever should be led by the visible works of His creation, or the obvious overruling of His providence, to seek after God, might find his name, glory, worship, statutes, and judgments revealed with miraculous impress, within the boundaries of Canaan; taught with plainness, within the gates of Zion; and

practised with holiness, through all the dwellings of Jacob.

But another and a greater end designed in this ostensible sovereignty was, to lead the way for the manifestation of another kingdom. One altogether spiritual, heavenly, everlasting. The whole Patriarchal and Mosaic polity was but a subservient institution; a temporary fence for the law of that heavenly kingdom, contained in the ten commandments; inasmuch as the highest Authority has pronounced, that in them was comprehended all that was vital, of moral or perpetual obligation "in the law and the prophets;" and it is in this view only, of the church and kingdom of Israel having been of a typical nature, relating to the glorious dispensation of Christianity, that a satisfactory reason can be assigned for God having enjoined a code of temporary statutes, so minute and so burdensome as theirs, with such inflexible strictness and solemnity. And, accordingly, the New Testament economy is peculiarly styled "the kingdom of God," and "the kingdom of Heaven"—a designation meant also to distinguish it from the kingdom or administration of God's general providence; whereby he rules over all nations, ordering all the changes and chances of the world after the counsel of his own will; preserving them in goodness and

mercy, as one great family, and maintaining a sense of their responsibility, having written His moral law indelibly in their hearts, their conscience giving a perpetual warning of its sanctions and obligation.* But the kingdom which John the Baptist, as the predicted and expected harbinger, came to usher in, and which the Lord Jesus Christ himself announced as being at hand, was a kingdom of special providence, and of reigning grace; called by the apostle Paul, in his letter to the Colossians, "the kingdom of the Son of God," which was not fully erected until his resurrection and ascension; when his sacred person was, by many infallible proofs, identified upon earth, as the risen Jesus, and then exalted to the right hand of God, all powers in heaven and earth made subject unto Him; "The great mountain brought forth, with shoutings, as the HEAD-STONE" of the building. Or, perhaps, to speak more properly, not until the new kingdom had risen upon the ruins of the old, and Christianity had superseded Judaism; when the Son of Man was seen, not indeed in personal manifestation, but in his avenging providence, coming in a cloud of darkest wrath,† with power and great glory, when Jerusalem was beheld compassed about with

* See Note E.

† See Note F.

the Roman armies, and destroyed by them, agreeably to His prediction, that "those were the days of vengeance, that all things might be fulfilled which were written."* He had declared to the Pharisees, that "the kingdom of God cometh not with observation;" or, as the margin, "with outward show;" not with that pomp or pageantry which attend the kingdoms of the world; neither was it to be yet distinguished by such palpable marks as to enable one to say, "Lo! it is here," or, "Lo! it is there;" "Behold, the kingdom of God is within, or among you," assuring his disciples, at the same time, that the more full perception and enjoyment of its heavenly administration should take place after his rejection and sufferings. "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh," plainly intimating, that He meant, by their redemption, a summary relief from all Jewish thralldom and persecution whatever. "When, therefore, ye see these things come to pass, know ye the kingdom of God is at hand. As the lightning shineth from one part under heaven to the other, so shall the Son of Man be in His day; but first, he must suffer many things, and be rejected of this generation." And He truly was, in His

* See Note G.

own person, rejected by the men of that generation, as He had been by their fathers, in the person of Samuel ; for, said the Lord unto him, “ they have not rejected thee, but they have rejected Me, that I should not reign over them.” It was once said of Judas, that he took the sop, as with the very brimstone actually kindling round it. So did they kick against the pricks. No warnings, no denunciations could deter them. Mark one out of the many :—“ the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” And as the ministry of John the Baptist had given a loud and terrible warning of this transfer, so, for the especial purpose of effecting it conclusively, the apostleship of Paul, a Hebrew of the Hebrews, was first constituted, and afterwards magnified throughout, by singular circumstances of unprecedented distinction. A throne added to the original twelve, from which were to be judged the twelve tribes of Israel.* Saul of Tarsus, born a free citizen of imperial Rome, educated in all the useful learning, and versed in all the imposing elegancies, and acquainted with all the nameless abominations of the Gentiles, was ordained to bring in the subjects of the new Christian kingdom, widely scattered, and strangely

* See Note H.

diversified as they were; the door having been first opened with great formality by Peter, for the admission of Cornelius. One unvarying sentence of this transfer may be traced through his whole ministry; that which he had pronounced to the Jews at Corinth, "Your blood be upon your own heads; I am clear: from henceforth, I will go unto the Gentiles." And to that sentence he at length affixes, as an indestructible seal, the tremendous apostolic fiat, "If any man love not the Lord Jesus, let him be ANATHEMA, MARANATHA," a doom of most terrible import to Jewish ears; their own authoritative ban, of final, irreversible excommunication; the climax of utter reprobation; the archetype of the curse upon the fig-tree; the only one miracle recorded of our Lord, in which he departed from His course of graciousness and blessing. No human tongue, save that of a Jew, was ever heard to pronounce *Jesus accursed*, as, of no other human sinner could it ever be said, "Now have they both seen and hated both me and my Father: as it is written in their law, they hated Me without a cause."

During our Lord's personal ministry, the nature, mode, and consequences of this transfer were most plainly expounded, and most forcibly illustrated. As hitherto, even from the begin-

ning, all had not been Israel who had been of Israel ; He emphatically announced, (as in the parable of the tares,) that it should so continue to the very end : that the true Israel of God, the mystical body should lie, at all times, enshrined, if not hidden, within a visible church—a kingdom of true-born subjects, each of vital loyalty, within a kingdom of multiform adherents, all of professed, but many of untried allegiance. “Fear not,” said the Saviour, “little flock, it is your Father’s good pleasure to give you the kingdom ;” and the mode of admission into these two kingdoms, respectively, he marks out to Nicodemus : “Except a man be born of WATER and of the SPIRIT, he cannot enter the kingdom of God.” “I, indeed,” said John, “baptize you with WATER ; but One, mightier than I, cometh ; He shall baptize you with the HOLY GHOST, and with fire.” How deadly, then, and fatal must be the heresy which can infatuate any professed subject of Christ’s kingdom to the wilful exclusion of his infant from the ordained rite of admission into the visible church ; a rite, superseding, as a matter of course, the bloody infliction of circumcision, being, as one including females, a matter of necessity ; still retaining, in the case of infants, its essential characteristic, a recognition of original

sin. And how monstrous in any man, who would fain think himself a true and obedient subject, to recognise as venial in another, what he knows to be a daring violation of the initiatory statutes of the kingdom ; * but what confederacy too monstrous to be engendered by the rampant spirit of disaffection in church as well as in state.

In the Gospel of St. Matthew we find embodied, among the instructions given to the twelve apostles, this vital constitution of the kingdom, as it had been framed and developed in the everlasting covenant—reserving, with a most jealous exclusiveness, to the divine pleasure and counsel, the enfranchising of aliens into the commonwealth of grace. “ If the house be worthy, let YOUR PEACE come upon it ; but, if it be not worthy, let YOUR PEACE return to you.” This, to the twelve who were assured, by their miraculous credentials, that their decision would be without appeal, inasmuch as it should be “ the Spirit of their Father which should speak in them.” A very palpable distinction here, from the corresponding clause in the commission given to the seventy. “ Say, peace be to this house ; and, if the SON OF PEACE be there, your peace shall rest upon it ; if not, it shall turn to you again.” And, with the apostolic peace, my

* See Note I.

friends, therein entered, and therein abode “the things—all the things that accompany salvation;” the “death unto sin; the birth unto righteousness;” each and every covenant grace; faith and repentance; hope and patience; love and joy. In these true gifts is recognized, by the converted receiver, the munificent and Divine Hand of the Royal Giver, Jesus, the Prince and Saviour, the King of Saints, and King of Glory. Then are they enabled to trace His heirdom, accession, and assumption, as recorded in the sacred archives of the kingdom; upon the authority of which we are enabled to know savingly, and to proclaim evangelically, who this King of Glory is.

When the eternal word was made flesh; when the first begotten of the Father, who had been appointed heir of all things, was brought into the world, the decree was issued in heaven, “let all the angels of God worship Him.” And a herald angel and a miraculous star announced to Jew and Gentile, in distant parts of the earth, the nativity of Him who was born the king of the Jews. The manifesto of the heirdom itself had resounded through the bowers of the forfeited Paradise, and continued, for century after century, to swell the inspired effusion of every bard and prophet, sublimating the hope, and making glad *the heart of every true believer.* We find every

clause of the forthcoming title, and every ray of the projected glory, appropriated and concentrated upon the Infant Jesus, by the specific words and formal acts of many agents, purposely diversified, as to age and sex, birth and station, habit and learning. When His ministry on earth was closed, or, if, according to the analogy we are now engaged in, we may so speak, his minority had ended, when He proclaimed it finished, from the Hill of Calvary; on which He triumphed over the powers of darkness, and made a show of them openly; the tongue of the Centurion was loosed, to give an articulate voice to the appalling terrors of the moment; that the cursed One before him, then hanging as an outcast Slave, upon a gibbet cross, was truly "the Son of God," the King of Glory. And again, at his accession to the plenitude of Christly power, to the unrestricted sovereignty of his mediatorial kingdom, the fact of his resurrection was forced upon the conviction of the murderers, by miracle outdoing miracle in effect; and upon the slow hearts and perplexed minds of his own subjects by proofs multiplied and varied among them for forty days: and, at length, by the responsive shout of acclamation from three thousand and five thousand Jewish lips, to the challenge of his apostolic champions; the streets of

Jerusalem ringing with acclamation, as did once the heights of Carmel, **THE LORD, HE IS THE GOD—Jesus, whom we have crucified, is made to us both Lord and Christ—HE IS THE KING OF GLORY.**

Having so far ascertained the validity of the title of Jesus to the kingdom, in its charter; the everlasting covenant of peace framed between the three Divine Persons, of glory equal, and of majesty co-eternal; and in the fulness of time proclaimed to the intelligent universe as the inaugurating manifesto of His heirdom, accession, and assumption; should we consider the investiture of our adorable Emmanuel, the regalia of “Messiah the Prince,” the conclusion is still sure, even that Jesus is the King of glory—“the **SAME** yesterday, to-day, and for ever.” “I saw the Lord,” saith Isaiah, “sitting upon a throne, high and lifted up, above it stood the seraphims, and one cried unto another, Holy is the Lord of hosts—His glory is the fulness of the whole earth.” And David, “Thy throne, O God, is for ever and ever; justice and judgment are the establishment of Thy throne.” We know the Holy Spirit has applied these Scriptures unto Jesus by the pens of John the Evangelist, and Paul the Apostle. *He was also anointed, and “with the oil of glad-*

ness," when God "anointed Him as His King upon his holy hill of Zion." Again, for robes of majesty, it is written, "He was glorious in His apparel—that He had put on the garment of vengeance for clothing—and was clad with zeal as with a cloak;—and coming with died garments from Bozra, He was clothed in a vesture dipt in blood—he had covered Himself with light, and all His garments smelt of myrrh, aloes, and cassia," sepulchral odours, that breathe of death and the grave—**CONFLICT AND VICTORY.** A sceptre likewise was put into His hand—one of no limited range, of no unknown power—"the rod of His strength sent out of Zion, whereby He rules in the midst of His enemies"—a sceptre committed to Him as the sometime self-humbled Jesus, of power over all flesh and all spirits; over all things in heaven and in earth in its providential sway; defending His subjects, executing timely vengeance on their enemies "smiting the earth with the rod of His mouth, and slaying the wicked with the breath of His lips;" and in His reign of grace, the majesty of His sceptre is seen and felt in "the power of God unto salvation in them that believe" His Gospel word, and "of death unto death" in those who reject it. But as to the glories of His crown, oh, let us first tell out to you the number of the stars, for multitude, then paint out

to you the fires of the bright seraphim that blaze around His throne, for splendour, before we think to recount to you, the "many crowns" that encircle the head of Jesus, or the jewels that so sparkle in those crowns, as to tell it forth, to heaven, earth, and hell, who the King of glory is.

And is this, indeed, the King so certified to His subjects as to His essential divinity, His personal majesty, His mediatorial glory, that under the false and covert assumption of Unitarianism, a Christian blasphemer denies Him to be "God manifest in flesh;" that under the specious guise of undiminished responsibility, and of self-moving love, a Christian free-willer and free-worker would "establish a righteousness of his own," to the rejection of that which is, "through the faith of Christ, the righteousness which is of God by faith;" or that under the intoxicating delusion of ranging out the trumpets and vials, the seals and horns of the Apocalyptic visions in a sure order of unfulfilled prediction, a Christian Millenarian of the day holds out to his *bewitched* disciples, that He, Jesus, laying aside that sceptre, and taking off that crown, will one day forsake that throne, for a throne upon the same earth with CALVARY—the throne, forsooth, of David, the mighty, *stained to its foundation with blood-guiltiness,*

and adultery—the throne, forsooth of Solomon; the magnificent, redolent of harlotry and idolatry. If truly it is to be, if, in wizard fashion, we must read our Bible backward; and if, in the same simplicity with Ahaz, (respecting his dial,) we prefer a retrogression of the divine administration; let us be prepared for another Golgotha and Calvary ceremonial; prepared, to hear our own beloved Jesus, again cited, proclaimed, and condemned, as a seditious Pretender, to see Him again royally decked out with purple robe, and sceptre reed, and thorny crown; again bathed in His own blood at the scourging-pillar, and again anointed with soldier's spittle; again honoured with the loyal homage of the bending knee and shooting lip—yes, sirs, and ere He be nailed to His Wooden throne, see his merry courtiers archly “cover His eyes,” playfully “slap Him on the face,” and so, in the sweet innocence of their hearts, play another game at blind-man's-buff with JESUS, the sometime KING OF GLORY.

O friends, let us tell those awfully beguiled men that they will assuredly see Jesus on the very throne to which He was this day exalted, for it is written “He hath prepared it for judgment”*—that very throne, from whence, His church above and below expect He will judge both the

* See Note K.

quick and the dead. And as at His accession to the kingdom, His long-divided people, Jews and Gentiles, were brought together and built up as a goodly temple upon Him the Corner Stone, so shall the members of His church militant on earth—the subjects of His suffering kingdom below, be then brought home to the palace of the great King above; the heavenly building being completed, every stone, precious and polished, found in its own place, and the Head Stone—the mighty, the immoveable keystone of the everlasting arch having been brought forth, with shouting of grace and victory—then shall He, the King of glory, “deliver up the kingdom”—the “purchased possession”—to God, even the Father; the elect of the Father redeemed by the Son, the redeemed of the Son sanctified by the Spirit; not one son or daughter of the Lord Almighty lost—not one subject of the King of kings but gives answer to his name—each washed and justified, renewed, purified, and sealed—grace had reigned in them, through covenant righteousness, unto eternal life, and henceforth, they see as they are seen, they know as they are known, and God, their triune Jehovah, is ALL in ALL.

My friends, when we were last assembled *here to commemorate the ascension of the Sa-*

viour, you did not rest in giving the mere homage of lip and knee, an ascription of praise however lofty, that might draw for little, from either head or heart; on that occasion, you “brought presents” when you came into these his courts; and these little ones were made sharers of your bounty, for His sake and to His glory. I trust that this work of mercy thus begun shall long continue to enhance the blessedness of this day’s service to us and ours: thus perpetuating a succession of those, who shall be given as true subjects, to serve the King of glory; for He hath pronounced, that “of such is the kingdom of God;” a declaration of the most weighty import, in itself and in all its bearings; one, indeed, of boundless interest to the mind of every subject of the kingdom: and O, friends, of what transcendent preciousness to every parent’s heart. The force of it was not lost on the parents of these children. They did not, like sundry of the wise and prudent, stop until the structure of the short sentence should be critically dissected, and its abstract meaning elicited from the shapeless anatomy; nor until their own obligations or their children’s rights as involved therein, should be metaphysically analyzed, and cautiously marked out. No, if they were wrong, it was wrong on the right side. They

did not venture on the arduous but blessed task of training up their children "in the way they should go," before they had made sure of the promise, by ostensibly introducing them into church and covenant. They did bring them unto Christ, as head of His church; they did, by sprinkling and solemn office of that church, dedicate them to His exclusive service; they did put on them that NAME of unutterable consequence to every human soul; and they did enlist them into the ranks of Emmanuel's Church militant; swearing allegiance for them, as part and parcel of themselves, into the ineffable name of . God the Father, God the Son, and God the Holy Ghost. They are now constrained, alas ! to seek instruction and discipline for them, at the hands of those, whom a gracious Master has made the almoners of His bounty, the stewards of His household, the guardians of His poor. Some of them, indeed, have come to you as consecrated bequests, from parents who have entered into their rest.

Last year, you were informed from this place, that forty-nine female children had been for thirteen years receiving (in a most humble school) a useful education—instructed in spelling, reading, writing, arithmetic, and needle-work; the Scripture read by all capable, one

hour every day. Many had then been placed in situations, where they earned a livelihood with credit to themselves, and satisfaction to their employers. I have now the happiness to tell you, that by the divine blessing upon the Christian bounty then and since bestowed, there are sixty-eight upon the roll. Having already been made acquainted why the first appeal was made in this retired quarter, and on an unusual day, little remains of argument or persuasion, wherewith to stir you up in the way of remembrance.

These female children, my friends, have received in baptism the seal of God's righteousness and truth, as it had been set aforetime upon male infants in circumcision; nor do we know what right can be established from Scripture for their ever being admitted to the communion of the Lord's table, if that of infant baptism had been denied to them. However, blessed be God—the deed is done, and it remains now to instruct them in the nature and privileges therein laid claim to, and the engagements entered into, in their name, and on their behalf. You, my friends, who are parents, know well, that when the Lord Jesus said, "of such is the kingdom of God," He authoritatively pronounced them proper candidates for admission into the bond of the Christian covenant;

eligible members of the visible church of God ; conveying the cheering assurance, that they may be the subjects of regenerating grace, and thereby become really and personally holy. That as they bring into the world the corrupt impress of Adam's fallen nature, so through the quickening spirit of the second Adam they may be renewed after the image of Him who created them ; that as they are the interesting objects of prayer, so they are the hopeful expectants of the promise ; and that with the divine help, those that are weaned from the milk and drawn from the breasts, we shall be able to teach knowledge and make to understand doctrine. And you are aware of the practical consequences that must follow from this well founded assurance ; that they are capable of receiving moral instruction and spiritual benefit at a very early age, although nothing like a rule can be deduced from either Scripture or experience on the subject.

My friends, in the education of our own daughters much that is selfish, and, alas ! much that is worldly, will attach itself to the motive, and often, unawares, adulterate the means, and often defeat the end ; not so, in our education of the poor, however inadequate or however injudicious the means ; the motive being disinterested,

pure, and holy, we may look up with confidence for a blessing on the end. And surely if it be acknowledged, on the one hand, that a godly wife, or a godly mother, be the prime blessing of the social constitution; as generally bringing all other blessings with it; she, whose lowest province is to cheer the circle of the sanctuary hearth, with smiles that never shone but from a matron's face; and her highest, to keep alive the sacred fire upon the sanctuary altar, with a Vestal's care; the watchfulness without the penalties, the devotedness without the vows; as surely, on the other hand, never, since the day of Balaam's insidious curse, did a sorer mark of the divine displeasure fall upon a church or nation, than the leprous plague-spot, of the itching ear, the flippant tongue, and the gadding foot, appearing on the daughters of the land. Oh! have they not been the means used to bring this our country to its present desperate condition?—the indefatigable, unsuspected emissaries of every heresy, however damnable or however absurd; from those birds of ill omen, that with owlet eye, stealthy foot, and sable plumage, are seen to glide in pairs, through every silent alley, and every open door; there to deposit the cockatrice egg, of mortal HATRED, sanguinary MALICE, and all envenomed UNCHARITABLENESS: to the bustling train, of the Vain, the Silly, and the Demure,

that flock to the gatherings, of the last opened conventicle, or of the last imported Itinerant.*

O, my Christian brethren and Christian sisters, as far as in you lies, stem this flood-tide of the enemy ; follow up the auspicious course on which you have entered, in the care of these children ; continue to strengthen the hands, and to supply the resources, of their present watchful and working guardians : you know it is the method, for the prevention of all moral evil, and the ensurance of all moral good, which God Almighty expressly commands, and to which, He graciously promises His timely assistance and His effectual blessing. They are taught their responsibility to an all-seeing and heart-searching God—taught from His own book, how to discern RIGHT from WRONG—GOOD from EVIL—SIN from DUTY; and taught their weighty obligations to the Gospel of a loving and crucified Redeemer. The susceptibility of their yet unbiassed minds, the quickness of their yet undefiled consciences, and the tenderness of their yet unsophisticated hearts, are taken full advantage of, for the inculcating of every saving truth and of every religious impression. My dear friends, even in their behalf, it is not for me to be urgent on your pecuniary out-goings ; I have *had too much rich experience in this place, that*

• See Note L.

what you are able to bestow upon the claims of mercy, you do not give either grudgingly or of necessity ; it is full time for me to know how you are disposed in your hearts, and that you are cheerful givers. But though the silver and the gold may fail, your prayers and blessings never can. Oh ! then I would beseech you to bear these young subjects of the kingdom upon your hearts before the throne of grace ; that the God who has led them and fed them to this day, may ever help and defend them—that the Angel who, we trust, has redeemed them, may preserve them from all evil, and lead them into all good—that He will give them to obey the voice of their teachers, to love instruction and to receive reproof—that He may keep their feet and order their goings from above, so that they fall not in the ways of the Destroyer—in fine, that the end of their course may be as happy, as the beginning is hopeful, and that having proved a blessing, in their short day and humble generation, to their families and their country, they may be found ready, whether among the quick or the dead, to meet their Lord in the air ; when, their sometime hosannas of earth and time, shall give place to their unchanging hallelujahs of heaven and eternity ; and when they shall know with every faculty and every feeling both of soul and body, WHO THE KING OF GLORY IS

NOTES.

A.—PAGE 9.

“Do not allow Millenerianism, in the sense in which Messrs. Bickersteth, and Haldane Stewart, and Noel, and M'Neile hold it, to be identified in your mind with heresy, enthusiasm, or indifference towards our Scriptural Church.

. . . SHRINK from all prejudiced feelings against views which Messrs. B. and H. S. and N. and M'N. have embraced; and never THINK, much less SPEAK or WRITE, concerning opinions which Messrs. B. and H. S. and N. and M'N. advocate, as if they were opposed to all sound and sober-minded interpretation of Scripture; and were only to be regarded as the DREAMS of a HEATED IMAGINATION, DAZZLED and BEWILDERED by the splendour of prophetic VISIONS, and the MYSTIC OBSCURITY of the language in which they are conveyed. Whenever you approach the investigation of the subject, let the NAMES of Messrs. B. and H. S. and N. and M'Neile shield the SYSTEM which the HOLY SPIRIT has led or permitted Messrs. B. and H. S. and N. and M'N. to embrace, from either censure or contempt.”—Practical Reflections on the Second Advent, by Rev. H. White—p. 243.

Whether this admonition be ironical or not, those who are acquainted with the general raciness and terseness of Mr. White's publications can surmise; but delicate and disinterested as it is, some restive spirits will not take kindly on (as intended) the admonitory muzzle; nor *shrink*, (suo periculo,) from *thinking*, and *saying*, and *writing*, and publishing too, concerning opinions which Messrs. B. and H. S. and N. and M'N. advocate; and who can help them at the dead lift, like our friend Thady Brady, of Kilmagraney, schoolmaster? “Being as you truly say,” the worthy memorialist modestly

writes, "not well qualified as a teacher of religion, I am fairly at a non plus, and would be infinitely beholding to you if you will let me know who is Boothroyd, . . . and I would be also thankful for a CLEAR NOTION of who Bishop Horsley was, and Kennicott, and Griesbach, as *we never heard of them before* in these *remote* parts; and some say they were Protestants, and others say they were old saints, ONLY NOT CALLED so."—Memorial to Commissioners of National Education.

It must be taken for granted that Mr. White had not seen the work of Dr. Hamilton, of Strathblane, 1828, in answer to Messrs. Cunningham, Irving, Stewart, Noel, &c. and by anticipation, to every notion of theirs, as since repeated by Mr. McNeile, or he had surely spared himself and his friends of both Shibboleths, the infliction of so labored an admonition. The author not having seen Dr. Hamilton's work until these sermons were in the press, a few extracts from his conclusion may be found at the end.

B.—PAGE 22.

The authors of the Oxford Tracts seem much wanting to themselves in not vindicating the Church of England, to their patrons of the Church of Rome, on the prime article of the daily Mass, respecting which, it certainly did not systematically fall away; for they must know, that however barren or lifeless its ceremonial of the Lord's Table may be thought; its daily celebration is strictly prescribed to its ministers and congregations; despite of all the mistakes, misapprehensions, and misrepresentations of the conflicting Rubrics. Perhaps they have not yet issued any publication which has been more "suitable to the times" than would be an exhortation, under their authority, addressed to such ministers of our church as they see negligent to administer the Lord's Supper, on "every Sunday at least," especially were it framed in the same spirit, and as nearly as possible in the same letter, (*mutatis mutandis*,) with the one provided in the Prayer Book, for ministers in the converse of the case. As to any defaulters that may be found

in our "Cathedral and Collegiate churches and chapels," the memento would give them an opportunity of explaining to their friendly monitors why they do not feel bound by their several oaths of membership or office to the observance of their own especial Rubric, or of showing that they have each a "reasonable cause to the contrary." The cause of inserting that particular Rubric may not now be known, but it is evidently so framed, as to defy any special pleadings of the challenged recusant; and to vest those in authority with full powers against contumacious disobedience. It is a melancholy self-delusion for "a steward of the mysteries" to declaim against those authors, (a thing not uncommon at present,) at least on the score of tradition, while the only apology he offers for his unfurnished table is tradition, one, on his own showing, most vague and inconclusive; and especially while the grave charge hence lies upon his congregation, of his own privation of the holy rite, three Sundays of the four, from their not having **THREE PERSONS** among them, "religiously and devoutly disposed" to communicate with him.

C.—PAGE 29.

"You will remember that the Jewish nation generally stumbled at that stumbling-stone, the humiliation of Jesus. The Christian Church has taken the other course, and exhausting her attention on his first coming, has remained **HEEDLESS** of, and is now prejudiced against what the Prophets have written concerning his glory: **THERE ARE EXCEPTIONS**, as there were amongst the Jews at the first advent; but, generally speaking, this is the state of the case."—Page 67, *McNeile's Sermons on the Second Advent*. London. 1838.

A minister of the Established Church who could thus preach and thus publish, must have forgotten at the time, that **THE EUCHARIST** is its daily appointed service, and also, that Jesus and His **GLORY** form the unvarying theme of all its sublime liturgy. "Him first, Him last, Him midst, and without end."

D.—PAGE 30.

The author lately heard quoted in conversation the following remark from an article in the *Christian Examiner*, April, 1838, p. 226. It is made by a writer who signs himself "R. D." derived as a consequence from his own construction of Matt. xix. 28:—"Is it not evident, then, that Christ has not yet sat upon the throne of his glory?" What but something too german to the matter of the silver shrines can be said in apology for a publication which continues to inscribe on its title-page "Church of England Magazine," the pages of which are open to such rash writers, and their most awful crudities? Surely a very small share of that research fairly to be expected in a practised expounder of unfulfilled prophecy would have discovered to R. D. some few names among both the dead and the living, who would unhesitatingly say, *that Christ's disciples HAVE sat upon twelve thrones, judging the twelve tribes of Israel.* Surely a little common sense, not to say logical acumen, had warned R. D. that even had his premises been true, his dictum interrogatory had still remained a *non sequitur*: and surely a very little sense of literary integrity had sufficed to show R. D. how incompatible his monstrous opinion with a publication which claims a close relationship to a Church, in whose ritual is to be found sundry passages of similar import—as those: "He ascended up into heaven, to prepare a place for us, that WHERE he IS, THITHER we might also ASCEND and REIGN with him in glory."—Communion preface for Ascension Day. "That when he shall appear AGAIN, (with power and great glory,) we may be made like unto him, in his ETERNAL and GLORIOUS kingdom, WHERE with thee, O Father, and thee, O Holy Ghost, he liveth and REIGNETH EVER."—Coll. for 6th Sunday after Epiphany: and the ministers and people of which, are known to pronounce daily, in full congregational service, "*Thou ART the King of glory, O Christ!*" Oh that it were to the doctrine and principles of the Sacred Volume itself that R. D. and all such would devote their leisure, their attention, and their submission; or if they must indeed venture beyond their depth, read what

Bishop Hall, Whitby, Lightfoot, Pool, Biddulph, Gipps, &c. &c. have written, it need not be said rationally, but certainly modestly, because defensively on the subject; and that they would fling to the moles and bats the hallucinations of the Vanes, and Flemings, and Brotheresses, and Dobbses, which are made to contribute so largely to the grotesque imagery of each new millennium Camera obscura.

E.—PAGE 34.

In our school-days it was thought expedient to call the attention of the boys to the rich levies, which the Pagan theology and literature of antiquity had silently made on the Treasury of Divine Revelation. Indeed it seems that so very late, as down to the Author of "Atonement and Sacrifice," the errors of the dark ages had not entirely passed away; for to Mr. McNeile "it appears to be the common supposition, that the people of God will be taken to a place away from the earth, and the ungodly to another; and that when the one shall be sent to heaven, and the other to hell, the earth itself will be blotted out of creation, as though it had never been. My brethren, I am well persuaded that this notion, so generally and CARELESSLY received, is not grounded upon the Scripture of truth, but upon the Elysium and Tartarus of Heathenism, which through the schools, have communicated their classical but FANCIFUL influence to our theology."—p. 207. The schools, to wit, wherein Jesus the Carpenter of Nazareth, and Peter the Fisherman of Gallilee, learned their FANCIFUL THEOLOGY.—See Matt. xxv. 46; 2 Peter iii. 7.

F.—PAGE 43.

"As it is written, (Isaiah lxiv. 3, 4,) saith the Apostle Paul, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God HATH revealed them unto us, by his Spirit."

Dr. Hamilton writes, p. 129—"The intercourse of the *saints* with Christ must be maintained exactly as at present,

by the exercise of faith, love, and obedience on their part; and on his, by the communication from his fulness of spiritual life, light, strength, and joy. These blessings he now freely imparts to them who know their value, and humbly, earnestly, and believingly implore them; and if we are honoured to possess them richly and amply, we need no more: they ought to suffice till our warfare is finished—and we are permitted to see him as he is. If we would only use our privileges, much of him might just now be seen and enjoyed: we might have all and abound; we might be complete in him, made exceeding glad in the light of his countenance, and filled with all the fulness of God. If the people were all righteous; if the Gospel were embraced by all the inhabitants of the world, and every believer to avail himself of his vast and inexhaustible treasures, the millennium would begin: we should instantly have a heaven upon earth; the earth would yield her increase, and God, even our own God, would bless us."

The author deeply regrets, that the views of Dr. H. should postpone the enjoyment of these good things by the Church of Christ to any future period, much less restrict it, to any portion of its duration—a restriction, in his opinion, by no means intimated in the xx. of Revelation.

G.—PAGE 35.

"I am aware," Mr. M'Neile writes, "that this is the part of our statement which is charged with unsoundness, and which being, as is alleged, mere arbitrary ingenuity, throws discredit upon all the rest: but here, as elsewhere, it is easier to deny than to disprove."—Note, p. 19.

Mr. M'Neile has been too long engaged in the polemic lists, not to know the value of the shield, upon a strong and steady arm, when the sword, of whatever temper, is useless: he knows, that uncompromising denial must repel, what, in phantom-fashion, "as the air invulnerable" defies argument. As soon might the Danish partizan have felled the ghost, or Macbeth's hand clutched the dagger, as fair argument follow the wily involutions of the practised sophist, or the frothy

blunderings of the absurd pretender. No one knows better than Mr. M'Neile the atrocious use which has been made of this real craft and this affected folly, by the whole tribe of infidel writers, in imposing on the weak and the unlearned, fair words, for argument, and bold assertion, for proof.

H.—PAGE 36.

In the original arrangement of the tribes, in which, that of Levi was not numbered, but reserved apart ; as pre-eminently represented in the persons of Moses and Aaron ; possibly something was shadowed out, as to the superadded apostleship of Paul, ordained, in a manner so distinct, and so eminent, by the Lawgiver and High Priest of the new dispensation.

I.—PAGE 39.

The astonishing obliquity of vision invariably imposed by an unscriptural system, may be traced in such men as Gill, M'Clellan, Hall, &c. &c. by which, the plainest passages of the Sacred Volume—historical, preceptive, and doctrinal ; are viewed *ex parte*, and proportionably distorted. The late J. Walker, some-time Fellow of T.C.D. ; whom no gordian knot in polemics ever daunted, cleft in twain (with a sword indeed of his own) the specious absurdity of exclusive adult baptism, as a church rite ; while, by the same blow, he cut off his own church from the observance of any baptism whatever.

K.—PAGE 45.

“ I am now to direct you,” saith Mr. M'Neile, “ to another fact, the second coming of the Lord Jesus Christ. This differs essentially, in our views, from the former, in that they are all past, while this is future—they are history, this still remains prophecy.”—p. 48.

A day of retribution (in the view of certain others) cannot in sound divinity be ranged with scriptural prophecy. From the moment of the fall, a notice of it has been indelibly written upon every human heart, thereby, constituting it an integral part of the divine administration ; and as

such, it is noted down among its eternal verities by the Apostle Paul—"It is appointed unto man once to die, but after this the judgment." The certain uncertainty (to speak Hibernice) of the time when it shall take place, was shadowed out in the same circumstance respecting the destruction of Jerusalem: and it appears remarkably secured by the reiterated disappointments of baffled chronologers, from the apostles' days to the present. Oh, that the children would but learn the modesty of wisdom, rather than the impudence of contempt, from the vanity of their fathers. Let them hear the church:—

"He SITTETH on the right hand of God * * from THENCE he shall come to JUDGE the quick and the dead."—*Apostles' Creed*. "He SITTETH on the right hand of the Father, * * from WHENCE he shall come to JUDGE the quick and the dead, at whose coming, ALL men shall rise again."—*Athanasian Creed*. "He SITTETH on the right hand of the Father, and he shall COME AGAIN (with glory) to JUDGE both the quick and the dead, WHOSE KINGDOM SHALL HAVE NO END."—*Nicene Creed*. "In the LAST day WHEN he shall come again (in his glorious majesty) to JUDGE both the quick and the dead."—*Collect for Advent Sunday*. "At thy SECOND coming to JUDGE the world."—*Third Sunday*. "He ascended into heaven, and THERE SITTETH UNTIL he return to JUDGE ALL men at the LAST day."—*Fourth Article*.

L.—PAGE 52.

"There should be something obvious, determined, and positive, in a man's reasons for taking a journey; especially if he be a minister. Such events and consequences may be connected with it in every step, that he ought, in no case, be more simply dependent on the great Appointer of means and occasions. Several journeys which I thought myself called on to take, I have since had reason to think I should not have taken. Negative, and even doubtful reasons may justify him in choosing the safe side of staying at home; but there ought to be something more in the reasons which put him out of his

way, to meet the unknown consequences of a voluntary change of station. Let there always be a **BECAUSE** to meet the **WHY**.”—*Cecil's Remains*.

Simple Cecil—but oh, how happy Cecil's flock—who lived a generation too soon, for the notable discovery in **PASTORAL ECONOMY**, that the more time and attention a minister gave to other flocks, so much the better for his own; and when the powers of steam would enable him to put the soundness of the system, to the last test of individual capability.

EXTRACTS FROM DR. HAMILTON'S DEFENCE, &c.

London—1828.

“No system can derive the slightest support from the figurative language and typical institutions of Revelation, which stands condemned by the plain, express, and repeated declarations of Scripture. The Millenarian hypothesis is at open war with the most clear and solemn statements of the Sacred Volume; and no ingenuity which man has at his command will ever succeed in demonstrating from the allegorical application of the words and facts of the oracles of God, the truth of what these oracles, in terms the most distinct and emphatic, pronounce **FALSE—OPENLY and GLARINGLY FALSE**.”—p. 288.

“Whenever the Holy Spirit has, in the New Testament, illustrated or confirmed any doctrine from the history of the church, or the typical institutions of the Jews, we are bound to embrace the information with gratitude: but when the Holy Spirit has been silent, we have no right to speak **IN HIS NAME**, nor impose our comments upon the facts of sacred history as the **DICTATES OF INSPIRATION**. To rest a system, which is destitute of **ALL OTHER SUPPORT**, upon fanciful types and allegories, is the **CONSUMMATION OF WEAKNESS and FOLLY**.”—p. 290.

“Passages exposing the **WHOLE** theory to **DISGRACE** and **RIDICULE** lie in the very heart of the chapters and pages which they profess to quote, but of these **FORMIDABLE PASSAGES** they **say NOT ONE WORD**.”—p. 293.

"Seldom have any class of men come before the public more big with pretension, who more unblushingly asserted their own infallibility, and who breathed a spirit of more stern defiance of all who dare oppose them, and of proud and heartless contempt for those who refuse or hesitate to subscribe to their dogmas. . . . Darkness, confusion, and inconsistency pervade their works. Few seem to have any clear conception of the object for which they are contending. The mass of unintelligible jargon with which their publications abound gives sad indication of their own utter incapacity to comprehend their subject. There is scarcely a single topic on which any two, who have not SERVILELY copied one the other, can be found to coincide. . . . Nor are they at war merely with each other: every one that has written largely, or rather any one that has written on the subject at all, either broadly or virtually, contradicts himself."—p. 314.

"Their efforts have neither been few nor feeble to force their opinions upon the public mind; but every renewed exertion fails more miserably than its predecessor, and contributes to display more fully the utter hopelessness of their cause, and the absolute folly of attempting to support it. No REVUE OF A LUNATIC WAS EVER MORE BASELESS AND VISIONARY; but still, notwithstanding all its ineffable and matchless SILLINESS, ABSURDITY, and IMPIETY, from the zeal, the ardour, the bitterness, and vehemence with which they plead and strive for its prevalence, there can be no doubt that its advocates BELIEVE in its REALITY. . . . Had we been told, a few years ago, that in this century, amidst all the scriptural knowledge that is possessed, and surrounded with the blaze of British literature and science, a DOZEN of men, capable of READING THE BIBLE IN ENGLISH—and still more a dozen of men favored with the advantages of a liberal education—could be found capable of swallowing all the nonsense and jargon of Millenarianism, but actually avowing, before the church and the world, their belief of such PURE and UNMINGLED ABSURDITY, the intelligence would have been scouted, as a BURLESQUE upon our countrymen, and a LIBEL upon human nature. Time, however, has

more than realized the WORST PART of this STARTLING and HUMBLING intimation."—p. 327.

"The Millenarians are very little entitled to demand further discussion, for they evidently have not read what has been already written. One and all of them seem strangers to the unanswered and unanswerable work of Dr. Whitby, (Hamilton;) or if they have seen it, they show more good sense than to attempt a reply. Who, that values either his own quiet or respectability, would like to encounter such antagonists?"—(See Preface.)

THE END.





10

10

10

**his book is under no circumstances to be
taken from the Building**

[illegible]